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Comforting the People: The Contribution of Chapters 51-52 to the Overall Structure and Rhetoric of Deutero-Isaiah

A PhD Thesis

Theology (Old Testament)

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Abstract

This thesis is concerned with the way that structures are identified in a biblical poetic book, using Deutero-Isaiah as a reference text. Typically, *Formgeschichte* (or some variant of it) has been used to identify units of text which are then related together into larger structures. Whilst being a suitable understanding of the way that one poem leads to another, it is not satisfactory for describing the overall shaping. Though a structure can be presented, it lacks criteria by which a focus/climax might be determined.

There needs to be the addition of a 'top-downwards' methodology: the identification of rhetorical trajectories in the text. Noting the limited range of subject matters used by Deutero-Isaiah—the vast majority of texts can be subsumed within four complex groupings: the character and uniqueness of Yahweh; the fates of Babylon and Zion; the journey; servanthood—the progression within each complex can be traced. This development can be likened to a trajectory, since it displays overall shaping and focusing and can be used to locate climactic structural points in the writing.

Having outlined the current scholarship on the methods used to determine structure, and general attitudes to Deutero-Isaiah, in chapters 1 and 2, chapter 3 begins by describing the method to be used herein. The method is then applied to two sections of Deutero-Isaiah: the prologue and the eschatological hymns. These point to the role of 52:7-10 as a major rhetorical climax in Deutero-Isaiah. In chapter 4, Isaiah 51-52 is studied to discover the rhetorical structures contained within it, which will demonstrate that the large- and small-scale structures coincide. The conclusion considers the implications of this structure, not least for the implied importance of the final 'servant song' and the 'epilogue' of chapters 54-55.

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Preface

There are many people to whom I owe thanks and appreciation for their part in the overall task of producing a thesis. They may not read the books and journals, nor type the keys, but their contribution is nevertheless vital. I particularly want to express my thanks to Dr John Goldingay. His patience and encouragement through the difficult early years of this study—both whilst I was living in Romania, and in the even more challenging period after returning to Great Britain—were vital to my ability to continue with the obscure minutiae of the text. Experiencing the spiritual warmth of his presence and home were a source of great comfort to me, and I have missed him deeply.

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And finally, and by no means least, my praise and thanks to the Comforter of his people.



This thesis is completely my own work. No part of it has ever been published in any format, and no part of it has been submitted for any other degree or similar qualification to either the Open University or any other educational institution.

Chapter 1

Ancient Literary Structure

It might well be argued that it would be useless to try to discuss 'enabling conventions' behind the prophetic books...because in their final forms these works are haphazard compositions from the hands of the 'scissors-and-paste' editors.... My guess is, however, that in some areas of the Old Testament, we have simply not thought about enabling conventions, nor asked whether it would be useful to attempt a theory of reading.¹

1.1 Introduction

1.1.1 The Purpose of a Structure

Open any non-fiction book and one of the first things that will be found in it is a contents page. The headings, and maybe some of the sub-headings, have been extracted and presented in a tabular fashion, much as can be found a few pages earlier in this thesis. Besides aiding the reader to return to sections perused on a previous occasion, it presents a guide to the book: a structure presented so that the reader may set out with a certain number of guidelines, a degree of familiarity with the 'terrain' with which to recognise the progress of the book as it is read.

Successful structure for such a work is not, however, generated merely by dividing the work into chapters or sub-sections. Effective communication is enhanced by a number of sign-posting methods—some subtle, others blatant—that guide the reader's attention through the book. Introductions (even if they approach the subject from an oblique angle) and summaries automatically provide demarcation of major sections, while the incorporation of statements explicitly stating what is to be done on a short- or long-scale basis in the work provide a high degree of confidence for the reader that there will be few surprises.

There is nothing especially novel about these comments; they serve simply to remind us that structure is a valuable, or even an essential, part of the author's craft. When attention is turned to the biblical texts, and especially the Old Testament poetic texts, however, there often seems to be a singular lack of structuring techniques. There is certainly no contents page, if there are signposts of any sort they fail to make an impact, and the chapter divisions seem to be placed more for the purposes of simply marking out similar lengths of text than conveying the sort of information found in a text-book or monograph. Either the authors and editors saw no need to organise their writings in this way, which, though possible, seems unlikely (given the length of the texts involved), or the texts use a method of structuring that is significantly different to any method in current use. In short, the 'enabling conventions', mentioned by Rogerson in the quote that opened this chapter, have not been

¹ Rogerson (1976: 173).

recognised.

To a certain extent, part of this difference may 'simply' be that of the central hermeneutical issue: the separation of the cultural horizons between the contemporary and the biblical worlds. If there is a structure, then the cultural distance and difference means that it no longer lies on the surface, at least as far as the contemporary reader is concerned. Not only are the signals that guide the reader through the structure apparently different, but they are probably located in different places. In addition there seems to be a further separation caused by the lack of contemporary parallels to the type of literature to which Isaiah might be compared. The closest would seem to be the tract—and sections of the prophets, especially Deutero-Isaiah, do seem to have the same evangelistic urgency to them—though one could hardly apply that to an entire prophetic book.

Furthermore, the very concept of a structure to which they are signalling may well be totally different as well. A contemporary illustration of this might be the difficulties most Westerners have in understanding and appreciating Indian raga music (and to a lesser extent, Balinese gamelan music). To the ear trained on Bach, Mozart and Beethoven, the music is apparently structureless. The failure to readily identify the structure arises, though, from the failure to identify the appropriate signals contained within the music, and the difference in the concept of structure employed, rather than from any lack in the music itself.

The purpose of this thesis is to investigate the way that structure is generated in Deutero-Isaiah, to look for some 'enabling conventions' that have not thus far been recognised.

1.1.2 Assumptions on the Presence of a Structure

Before proceeding further, it needs to be acknowledged that an assumption is being made: that there is a structure in ancient writings (and specifically in Deutero-Isaiah), a structure that served much the same purpose as that described thus far. There certainly does not seem to be any reason to assume *a priori* that there *cannot* be a structure, for no matter how difficult it may be to identify (as just discussed), the value that a piece of writing gains from purposeful structuring suggests that a structure is more likely to be present than not. And whilst this might initially be an assumption, it is hardly one that strains credibility. Though discourse analysis is a relatively youthful academic discipline, the things that it investigates—coherence and communication in written and spoken discourse—appear to transcend the hermeneutical horizons.

This allows two confident statements to be made: first, just like virtually every other piece of writing, Deutero-Isaiah is a text that wishes to communicate in some way with its intended reader; second, that there will be a structure (of at least sub-conscious origin) imposed on the text that has the purpose of enhancing (or even generating) that communication. To suggest that this may well have been a structure of sub-conscious origin is to recognise the possibility that the author(s) and/or redactor(s) were using a 'sense' of what worked, rather than any sort of predetermined skeleton of sections and sub-sections as their guide. The end result remains virtually identical though: a structure that enhances communication. The techniques by which such things are achieved may well have

changed; but it is actually the belief that a meaningful ordering in the text is *absent* that carries the greater burden of proof. Though referring to structure on the level of the individual pericope, Knierim is unequivocal in stating (1973: 459) that 'there is no text or text-type in the Old Testament which is not structured'.

Thus, far from being an aimless, meandering or haphazard text, Deutero-Isaiah is envisioned in this thesis as a text that has an overall goal, proceeding by a step by step sequential development and enhancement of the rhetoric of the ongoing argument. The means by which structuring techniques on the small scale—that of the pericope—and what might be called the 'smallest scale'—the structures of individual cola—are generated is not questioned or investigated in any way herein. This thesis is concerned exclusively with large-scale structures in texts: structures that extend over a large number of chapters or even a whole book.

1.2 Studies on Structure in Deutero-Isaiah

There have been several extensive studies in the last few decades that have sought to address this issue, attempting to provide a sense of rhetorical development and thought in Isaiah (or just Deutero-Isaiah) through an investigation of its structure. Studies that look for a structure in the whole of Isaiah, not just in chapters 40–55 are not, in the main, considered herein. This is primarily to prevent the survey extending unnecessarily, but also because they tend to duplicate the techniques (and problems) of the studies that surveyed just chapters 40–55. It should also be noted that virtually every commentary includes a section on structure in its introduction. These are not, however, included at this point since they are rarely supported with extensive discussion and reasoning for the results presented.

A representative selection of these proposals will now be described, with some initial observations on the strengths and weaknesses of each. The selection is not intended to be exhaustive, since there are many similarities between the studies, and there is little point in repeating the observations made for one attempt when describing another. The studies are grouped according to the general method they use: those dependent on the results of *Formgeschichte*; those that use an external key for the structure; and those looking for chiastic patterns (which tend to work from the results of rhetorical criticism more than *Formgeschichte*). Finally, there will consideration of some of the studies that report a degree of skepticism about the possibility of finding a (single 'objective') structure.

1.2.1 Structures Influenced by *Formgeschichte*

The first group of studies to be considered are those that attempt to extrapolate from the results of *Formgeschichte* to generate a structure for Deutero-Isaiah. The origins and techniques of *Formgeschichte* hardly require introduction here, so fundamental are they to the procedures of biblical scholarship. Of particular interest to our concerns are the attempts to utilise it as the method for an investigation of the structure of an extended piece of writing. Discussion begins with the monographs from Melugin and Sweeney, before turning to scholars who identify a pivotal role for the

eschatological hymns: Mettinger and Matheus.

1.2.1.1 Melugin

In his two-stage investigation of the book of Isaiah, the first stage of Melugin's 1976 study (presented as a doctorate in 1968) is a thorough-going *Formgeschichte*, using the three forms of salvation oracles, disputations and trial speeches for the bulk of the text (with the 'servant songs' needing separate analysis). Though he accepts positively (88) Muilenburg's emphasis on rhetorical features, he is not satisfied with the replacement of the *Gattung* with the strophe. As a consequence he generally works with smaller units than those generated by rhetorical criticism.

He notes further (82-86) that characteristics of 40:1-8 correspond to features in chapters 41-48, and characteristics of 40:9-11 to chapters 49-55. This provides his basic pattern for the structure of Deutero-Isaiah. The details of the ordering of individual units within that broad division (88) cannot be explained by the concept of a 'progression of thought', however. He questions the results of those who identify such progressions in the movement from one *Form* to another. Just as rhetorical features hold a unit together, so they might extend out to create formal relationships between the units. This he acknowledges in the conclusion (175) to be an adaptation of Muilenburg's rhetorical criticism. He then analyses the entire text, pericope by pericope, to demonstrate these structuring features.

Much of Melugin's work comes as a reaction to the *Formgeschichte* analysis of Westermann, and focuses around a discussion of the methodology itself. In opposition to the latter's argument in favour of adapted *Gattungen*, Melugin argues for a consistent use of the *Gattungen*, even if at times this means that Deutero-Isaiah's creativity in generating new *Gattungen* must be recognised. Ironically, his work itself seems to demonstrate both the need for greater flexibility on this point and the priority of longer units over the *Gattungen*. Chris Franke (1994) argues effectively in favour of long units in chapters 46-48, demonstrating that Melugin's concept—that there are rhetorical features to link *different* units together loosely—is better viewed as the very rhetorical features that hold the *long* poems together. The combination of the smaller units itself also encourages the changes that Melugin identifies. And even if *he* did not find any 'progression of thought', others have.

1.2.1.2 Sweeney

Twelve years later (1988), the same series of publications released a monograph from Marvin Sweeney (also a revised doctorate, presented in 1983) that incorporates a thorough analysis of the structure of the whole of Isaiah. His method starts from the superscriptions in the book, before moving to consider the location of the main narrative block in chapters 36-39. Having laid out the broad features of the book, he then aims to present the thoughts of the final redaction of Isaiah through the standard methods of biblical criticism. The prominence of *Formgeschichte* within this is clear in this statement (66) of his method of analysis for Isaiah 40-66:

Smaller structural units will be identified and examined first in order to determine their

structure and function within themselves. Afterwards, these units will be examined in relation to each other, in order to determine how they function together to form larger wholes. This should facilitate an assessment of the structure and function of Isaiah 40–66 as part of the book as a whole.

In the second section of his book, he then studies chapters 1–4 of Isaiah to demonstrate how this structure is consistent within the fine detail of the book.

Sweeney's work has much to commend it: his work combines a consideration of the features that delineate sections with a desire to discover how those sections generate an overall rhetorical argument. At the same time, Sheppard's analysis (1992: 555–57) of Sweeney's work finds a problem with the concentration on localised features to the detriment of larger scale connections. He notes (556), 'Sweeney...give[s] little attention neither to some larger compositional devices nor to other intertextual resonances that weave the collection together'. These are illustrated by Sheppard as the way that Isaiah 12:2 both reverses the refrain of 5:25, 9:11, 16, 20 and 10:4 *and* anticipates 40:1. Though these comments are made primarily in reference to the structure of Isaiah 5–9 they will be pertinent to this thesis. Sweeney's method fails to convince on matters of large scale structure because it has focused on small scale attributes of the text. It provides a reasonable explication of the sequential development of the text of Isaiah, but fails to indicate any reason on which any particular pericope might be given more prominent status in the book, which would be a vital step in an analysis of the large scale structure.

The texts currently favoured by several scholars as those to be given structural prominence in Deutero-Isaiah are the 'eschatological hymns', and it is to those studies that attention now turns.

1.2.1.3 The eschatological hymns as section markers

The idea that the eschatological hymns play an important structural role within Deutero-Isaiah was originally proposed by Westermann (44, 102 and 237), himself developing the proposal from Gunkel that they can be identified as a distinct *Gattung*.² The standard list of relevant texts identifies eight items—42:10–13, 44:23, 45:8, 48:20–21, 49:13, 51:3, 52:9–10 and 54:1–2. Westermann's innovation was to suggest that they make a *structural* contribution to Deutero-Isaiah. The idea has been more extensively developed by Mettinger (1983) and Matheus (1990), and plays a pivotal role in the system developed by Baltzer (2001). We will look at each of these in turn.

As structuring texts, Westermann proposed that the hymns marked off the end of either the 'servant songs' or other lengthy units of text. Diagrammatically, this can be summarised as follows:

² Westermann (1981: 74), though there is no reference to the relevant work by Gunkel.

	42:1-13	49:1-13	50:3-51:3	52:13-54:1
Song	42:1-4	49:1-7	50:3-9	52:13-53:12
Expansion	42:5-9	49:8-12	50:10-11	
Hymn	42:10-13	49:13	51:3	54:1

Table 1.1 Eschatological hymns as conclusions to the servant songs (Westermann)

	42:14-44:23	46:1-48:20	51:9-52:10
Section	42:14-44:22	46:1-48:19	51:9-52:3
Hymn	44:23	48:20	52:7-10

Table 1.2 Eschatological hymns as section markers (Westermann)

Already, the fact that 45:8 has not been fitted into this scheme is an indication that questions need to be raised, either about its qualifications to be included in the list of hymns—the analysis in chapter 3 below will consider this—or over the validity of the scheme that cannot incorporate all the relevant texts.

Mettinger (1983) provided an alternative interpretation of the structuring potential of the hymns. He redefined the function of the hymns, feeling that they sometimes mark the opening (rather than always the close) of major sections of text. The essentials of this are illustrated in the following table, though missing from it are the pairings that Mettinger notes: 48:20-21 with 52:7-12 on the basis of their common use of 'departure' imagery (a pairing which Laato [1990: 213] also utilises in his scheme), and a pairing of 49:13 with 44:23 on the basis of textual similarities. In this way he has bound the opening and closing hymns with those that dovetail the third Servant Song, found at the centre of his structure. It is interesting to note that whilst he rejects the idea that the servant songs have a separate origin to that of the rest of the text of Deutero-Isaiah, he does feel that the hymns mark them out as distinctive portions of the discourse.

44:23	Hymn
44:24-45:7	Cyrus oracle
45:8	Hymn
48:20-21	Hymn
49:1-12	'Servant song'
49:13	Hymn
52:7-12	Hymn
52:13-53:12	'Servant song'
54:1-3	Hymn

Table 1.3 Eschatological hymns as section markers (Mettinger)

A weakness with this scheme is that Mettinger does not explain what feature of the hymns distinguishes those that *open* a section from those that *close* it, since there is a very different

function contained in these two possibilities. This especially applies with 52:7-12 which, far from announcing the imminent fourth servant song, appears to be the climax and conclusion of the previous chapter and a half of text. He has also overlooked 42:10-13 and 51:3.

Matheus (1990) provides a thorough study of the eschatological hymns, refining and enhancing many aspects of the work of both Westermann and Mettinger. He studies form and vocabulary before considering their function within Deutero-Isaiah. This study of function is done within the context of the interaction between the hymns and the surrounding text. As a result he is led to propose two different functions for, and structuring methods arising from, the hymns: one for those in chapters 41-48, another for chapters 49-54. The identification of very similar openings for 41:1 (note, *not* the standard proposal of 40:1-11) and 49:1 is taken to justify this distinction. For the first part, he concludes (1990: 152) that 'reagieren die Loblieder dezidiert auf den voranstehenden Kontext und bilden zugleich den Auftrakt für das folgende Stück'. The hymns retain the style of structuring identified by the two previous scholars, but they now *link* sections rather than just delimit them. This is presented diagrammatically by him (130) as such:

41:1-42:13 Ebed und Kyros		
		42:13 Hymnus
42:14-44:23 Ebed Götzenpolemi: 'Sie werden ihr Leben nicht retten.'		
		44:23 Hymnus
	44:24-45:8 Kyros und Ebed	
		45:8 Hymnus
45:8-48:22 Kyros Vernichtung Babels: 'Sie weden ihr Leben nicht retten.'		
		48:20-21 Hymnus

Table 1.4 Eschatological hymns as section markers in Isaiah 41-48 (Matheus)

The second section is a loose chiasmic structure. Matheus links the hymns to the non-servant song material in chapters 49-54, noting that they introduce the Zion songs in 49:14-50:3, 51:1-52:12 and chapter 54. The exception to this is the concluding hymn found in 52:9-10, which indicates the significance of that Zion hymn. This structure is also presented diagrammatically (124).

49:13	Hymnus
49:14ff	ZION: Zerstörung und Restauration
50:4-11	Das 3. Ebed-Jahwe-Lied: Bedrängnis und Vertauen auf Gott
51:1-52:12	Die zentrale Komposition: Vom Auszug zur Restauration [including a hymn as introduction (51:3) and close (52: 9-10)]
52:13-53:13	Das 4. Ebed-Jahwe-Lied: Der leidende und restaurierte Knecht
54:1-3	Hymnus
54:4ff	ZION: Zerstörung und Restauration

Table 1.5 Structure in Isaiah 49-55 (Matheus)

This proposal is somewhat more consistent than the two previously surveyed. All eight hymns are included on an equal footing, and the hymns consistently link sections, rather than sometimes mark out beginnings and sometimes endings or just one of the two.

A fourth proposal comes from Baltzer (2001). The background behind his proposal (and evaluation of it) will be discussed further in the next sub-section, but it requires mention here since the eschatological hymns feature in the structure he proposes. There are, in fact, more similarities with the system advocated by Westermann than the more recent proposals just discussed. For Baltzer, Deutero-Isaiah is a drama to be divided into a number of acts. Most close with a text labelled 'hymn', but these are not always the same texts discussed by others. In particular it is noticeable that 45:8 is replaced by 45:25—Baltzer (251) states that 'the hymn is implicit'—with 48:20-21, 51:3 and 54:1-2 excluded.

Act	41:1-42:13	42:14-44:23	44:24-45:25	46:1-49:13
Hymn	42:10-13	44:23	45:25	49:13

Act	49:14-52:10	52:11-54:17	55:1-13
Hymn	52:9		

Table 1.6 Eschatological hymns as conclusions to acts (Baltzer)

It can also be seen that the last two sections lack a hymn at their close. Baltzer views the final chapter of Deutero-Isaiah as an epilogue, and so capable of standing apart from the scheme that applies to all but one of the acts identified. However, taking together the exclusion of several hymns and the absence of at least one hymn where the scheme expects it raises the question of the grounds that validate his decisions. As will be seen in my own analysis of the hymns in chapter 3 below, I suggest that there is a strong basis for the inclusion of 55:12-13 in consideration of this trajectory since it is a text that uses the vocabulary of praise and rejoicing, even though it lack the Form of a hymn. In fairness to Baltzer, I would also include 45:25 on the same grounds. This is, however, the very problem: consistency demands that he apply the same criteria equally to texts. If Form is the key quality, then *all* texts should be utilised in the system, and none introduced that lack it.

Taken as a group, these four studies do not necessarily inspire confidence: at least three different systems for determining the structure from the hymns are being used, and inconsistencies in the application of the system are all too apparent. This is not to say that they are necessarily incorrect, only that the scholars do not always tell us what it is about the hymns themselves that indicates to the reader that they have a different function within different parts of the texts, or why some texts that also display the criteria identified for the definition of a hymn should be overlooked. Matheus' analysis, for instance, is painstaking in its investigation of the Form of the hymns, indicating that they are a clearly distinguishable group of texts. In presenting two different functions of the same Form, however, he is not so consistent.

Overall, the idea that the hymns are structurally determinative in Deutero-Isaiah does not yet seem to have been proven. The hymns remain tantalising, however. Together, these studies indicate that their role merits further evaluation. Certainly Matheus' proposal, which puts such an emphasis upon the two primary chapters (chapters 51-52) to be investigated in chapter 5 of this thesis, is of obvious interest. What chapter 3 below will demonstrate, however, is that there needs to be greater consistency in the ways texts are evaluated for inclusion, and the way structure is envisaged, before greater clarity might be achieved.

1.2.1.4 Summary

The results and merits of these different studies, all dependent on *Formgeschichte* to some degree or other, are very variable. The most significant comment that needs to be made, however, is that the whole idea of using *Formgeschichte* in this way is falling into disrepute. At the start of his monograph on structure in Isaiah, O'Connell notes (1994: 15) that by the mid 1970s 'form criticism had long since proven itself inadequate for treating larger literary entities...as unified compositions'. Knierim (1973: 459), likewise, directly challenges the idea that *Formgeschichte* had produced any results in this area, and it is notable that studies using this technique tale off after this date.

The most fundamental problem is that there is little basis on which any one Form can be hierarchically arranged in relation to others, which is a fundamental flaw when attempting to generate a large-scale structure from Forms. Matheus, for example, is not using *Formgeschichte* to study the links between the hymns and the surrounding material, and in this regard he has not, methodologically, moved on from Sweeney's proposal. Implicitly, these scholars declare that *Formgeschichte* alone cannot provide large-scale structures; explicitly they lack any statements that demonstrate awareness of the problem. Furthermore, there are indications that devoted adherence to *Formgeschichte* has caused several of them to fall into much the same trap as that of scholars who extracted the servant songs from the rest of Deutero-Isaiah. By devotion to the importance of the Form, Matheus and Baltzer, for example, have overlooked other verses, such as 43:21, that use the vocabulary of praise and rejoicing so characteristic of the hymns. When considered alongside the hymns, these other texts present a different picture of the function of the hymns themselves, which will be discussed further in chapter 3 below.

1.2.2 Structures with an external key

A radically different approach to the structure of Deutero-Isaiah is provided by scholars who identify a scheme that is totally external to the book as the source of the scaffolding within it. This key has typically been some sort of drama, whether intended for the stage or not. Thus Ringgren (1977) and Eaton (1979) propose a direct link to the annual New Year Enthronement festival, Watts (1985 and 1987) a 'straight forward' drama and Baltzer (2001) a 'liturgical' drama. Because of the basic similarities between these proposals, only those from Eaton and Baltzer will be considered in detail.

1.2.2.1 Eaton and Cultic drama

Eaton's interpretation of Deutero-Isaiah (1979) pivots around the intimate relationship he identifies between it and the book of Psalms, in particular, those Psalms he designates royal. Having previously argued (Eaton, 1976) that the context for these Psalms is the Annual New Year Enthronement Festival, he proposes that this festival and the liturgy involved in it has been the inspiration for Deutero-Isaiah. Not that Isaiah 40–55 is the actual text of temple rites, but that the whole tenor and style is drawn from the rituals of the festival.

The details of this festival are far too extensive to warrant inclusion herein. Suffice it to say that Eaton produces a thorough, and distinctive, reconstruction of an Israelite version of it (1979: 8-37). As well as utilising the extant texts from other cultures of the time (1976: 87-102), he draws his evidence primarily from the royal Psalms. On this point he has greatly expanded on the list of 11 Psalms most-widely accepted as royal.³ He proposes (1976: 1-26) that the majority of the Psalms by an individual are for use by the king. This produces a list of 64 different Psalms, all of which would have found their use specifically at the festival.

Turning to the text of Deutero-Isaiah, Eaton argues (1979: 38-95) chapter by chapter for the influence of this same list of Psalms on the style and content of the exilic writing. Similarities are found throughout Isaiah 40–55, though there are a few chapters where the connections are somewhat sparse: Isaiah 47 would be the most obvious example of this. Even such disparate aspects of Deutero-Isaiah as the idol polemics and the Servant Songs find a place within the scheme. All told, 'the festal tradition is determinative of the main ideas in Deutero-Isaiah, including the Servant Songs, and determinative also of the dramatic form in which they are presented'.⁴

Turning to the evaluation of this scheme, the very existence of such a festival in Israel is still much debated, with scholars such as Kraus (1986: 86-90) remaining far from convinced. His wide-ranging arguments against it include the following: firstly, evaluation of the syntax of the phrase *יְהוָה מֶלֶךְ*, found in Psalms 93:1, 96:10, 97:1 and 99:1 (and its reverse in 47:9) to demonstrate that it is not an *enthronement* statement; secondly, the lack of possible incorporation of the use of physical idols in the Israelite aniconic situation (yet so vital in the 'parallel' rituals of other cultures); thirdly, the complete rejection in the Old Testament of any hint that Yahweh is subject to a cycle of dying and rising. Far from an enthronement ceremony for Yahweh, Kraus points (1986: 89) to an *entrance* ritual at the start of the Feast of Booths, with the Ark of the Covenant paraded through the streets of Jerusalem. On this basis, many of the royal Psalms still have a part to play in the wider scheme of Israelite worship (Kraus, 1986: 111-19), but not within an Enthronement Festival.

Despite this skepticism, others are more willing to grant the idea of this festival. Even amongst scholars who take this positive stance, though, there is debate over certain aspects of it. Particular

³ Specifically, Psalms 2, 18, 20, 21, 45, 72, 89, 101, 110, 132 and 144:1-11.

⁴ Eaton (1979: 95).

concern is voiced over the incorporation of a ritual humiliation of the king within the reconstruction advocated by both Johnson (1967: 25, 111-15) and Eaton (1976: 92, 110 and 1979: 26-28).⁵ Certainly this event was part of the Babylonian practice.

The king now comes to the temple and approaches the presence of Marduk. At once, the chief priest takes from him his royal insignia and deposits them before the god. He strikes the king's cheek, drags him by the ears before the god and makes him bow to the ground. The king has to declare to the god that he has not ruled wickedly or neglected the divine requirements.⁶

This humiliation is especially valuable for Eaton's discussion of Deutero-Isaiah since it allows the ready incorporation of the Servant Songs into his scheme. Passages such as 'I gave my back to those who struck me, and my cheeks to those who pulled out the beard, I did not hide my face from insult or spitting' (50:6) and any number of examples from Isaiah 53 can be readily related to the experiences of the Babylonian king just described.

Despite the surface similarities, it is the disparity of the contexts in which the humiliation occurs that causes the problem.⁷ Even Croft (1987: 85-88), who on other points supports the work of Eaton and Johnson, is far from convinced, omitting it from his own reconstruction of the ritual (89-113). Mettinger (1976: 307) declares the evidence in its favour 'inconclusive' since 'we must admit that there is a lack of positive evidence for such a practice in ancient Israel'.

Still with the question of the validity of Eaton's reconstruction of the ritual, it has already been noted that a vital part of his scenario is the broadening of the list of Psalms that can be called 'royal'. The basic premise on which this is proposed is that the 'I' of the Psalms is to be identified with the king. This is not above question. In fact, to the contrary there is little acceptance of it. Brettler (1989: 25), for example, brusquely deals with the matter as such.

The 'I' of the Psalms of the individual is usually anonymous and has been identified with people ranging from personified Israel to impoverished individuals.... The identification of the 'I' as the king has recently gained popularity (Eaton [1976] and Croft [1987]). If the 'I' is the king, some fifty Psalms could be used to reconstruct royal norms and rituals (Eaton, [1976:] 27-86). Most arguments that these Psalms are royal are not convincing; they confuse possibility and probability and presume rather than prove that the king was prominent within the cultus (e.g. Croft, [1987:] 75-76).

Without the expansion of the base of Psalms that may be deemed 'royal', Eaton's basic premise is undermined. His approach to Deutero-Isaiah has found few, if any, advocates in subsequent study. Rarely referred to, his ideas are even less frequently actually discussed and evaluated.

There is a significantly different aspect of Eaton's work that this leads up to, however. Even if the *festival* has not been influential on Deutero-Isaiah, there is still a basis for investigating the potential

⁵ Day (1992: 105-06).

⁶ Eaton (1976: 92), see the 'Temple Program for the New Year's Festivals at Babylon' in *ANET* (331-34, especially page 334).

⁷ Kraus (1989: 203-04) and Tate (1990: 414-45).

influence of the Psalms independent of their possible use in this one festival. That the Psalms form a major part of the background for Deutero-Isaiah is virtually beyond doubt. They remain part of the wide range of texts to which Deutero-Isaiah alludes, a subject to which we will return in the next chapter.

In the final analysis, however, Eaton does not actually provide a *structure* for Deutero-Isaiah: his observations are directed to the *inspiration* for the text. Had he suggested that Isaiah 40–55 proceeds through the most likely order of events in the festival on some sort of one-to-one relationship then there would be a basis for claiming that this was an explanation of the unusual structural patterns in Deutero-Isaiah. To the contrary, *he elicits no reasons for the ordering of the material in Deutero-Isaiah from his investigations*. If he wanted to argue in the other direction—that it is Deutero-Isaiah that provides us with the ordering of material for the cultic festival—then he has also omitted to do that. Indeed, I am far from convinced that such was ever his intention or implication: he remains totally silent on both counts. This is not necessarily that surprising. Had Deutero-Isaiah tied himself down to the ordering and structure of the cult then his message would have been most difficult to articulate, unless it was exactly the same as that of the original temple rituals. This seems especially unlikely. Ultimately, there is no structuring key to be found in the cultic drama.

In summary, the idea of a cultic drama as the basis for the structure of Deutero-Isaiah fails to convince. In addition to the many issues and problems concerning the validity of the Enthronement Festival reconstruction that Eaton envisages, his presentation itself relates only to the *inspiration* that might lie behind the text, not to its ordering, rhetorical development or structure.

1.2.2.2 Baltzer and Liturgical Drama

With the recent publication of Baltzer's commentary, there is now a second commentary to stand alongside that from Watts that provides a complete analysis of their chosen section of Isaiah as a drama. There are sufficient similarities to justify a concentration herein on Baltzer, though initial comments will refer to both.⁸

In calling Isaiah (or Deutero-Isaiah) a drama, both commentators envisage a staged performance, with the biblical text interpreted as the lines to be spoken. Watts allocates a named character to every verse of the sixty-six chapter text, with discussion of staging requirements provided at many points. Without the doubling up of parts it would require a large and wide-ranging cast, with 'third bystander' (9:4), 'fourth student' (32:8) and 'fourth speaker' (62:3) appearing alongside such prominent roles as 'heavens', 'earth' and 'chorus'.⁹ Even with doubling up of personnel, the concept is

⁸ Both Watts (1985: xlv-l) and Baltzer (7-14) argue for the possibility that staged drama was known in Ancient Israel. I have made no attempt to evaluate the credibility of their evidence for this, but accept that it is not impossible for drama to have been known to the Israelites by the dates they propose for the authorship of Isaiah 40–55.

⁹ All references can be found *in loc*.

huge. Baltzer does not allocate characters to the individual lines of Deutero-Isaiah but frequently comments on the way the drama might have been presented and spoken, including references to the personnel involved. In contrast to Watts, he suggests (14) that 'the number of the chief performers is small, especially those with speaking parts: two to three actors have to suffice'.

Watts' drama covers the history of Jerusalem from the reign of Uzziah to Artaxerxes, some 300 years, without any gaps. It is divided into twelve 'acts', with significant events from the historical period each act refers to described in Watts' introductory notes. The overall purpose of the drama, which by reference to זָּוִן in 1:1 Watts calls a 'Vision', is defined as such.

It portrays the continuing tension throughout these generations between Yahweh's strategy and Israel/Jerusalem's plan for themselves. The entire Vision is, in a way, an extension of Yahweh's complaint (chap. 1) against his people and his city.

Baltzer (viii-xv, 15) divides chapters 41-54 into six acts, with chapters 40 and 55 respectively a prologue and an epilogue. It does not have the same sort of historical focus as that proposed by Watts. This is disappointing, since he thereby fails to clarify how a drama based in the late exilic period was targeted at an audience in 'a later date—to be more specific, sometime between 450 and 400 BCE'. Whilst he provides (30-31) the evidence for a historical connection with the time of Nehemiah, there is no sense of the overall purpose of the drama. He effectively and perceptively identifies aspects of the *theology* of Deutero-Isaiah (33-44), but nothing that can be labelled the purpose of the play. In effect, he appears to constantly collapse the hermeneutical horizons of the time period of the drama and the intended audience, without evaluation of this question of effect.

Perhaps the reason for this is that Baltzer (7) is keen to emphasise the *liturgical* aspect of the drama.

The term "*liturgical* drama" is intended to bring out the proximity to worship and the cult. The drama uses forms and subject matter already present in the liturgy, to the point when it itself may acquire a ritual function.

By this he means that a religious ceremony has a dramatic aspect, that it is played out. This is then carried over into the drama, so that it appears to occupy a hinterland where it is neither 'straight' theatre nor cult. He differs from Eaton since he does not identify a separate event or ritual that governs the text of Deutero-Isaiah; for Baltzer this is a drama that imitates ritual. Thus his comparison to other Ancient cultures concentrates on religious liturgies: the Babylonian New Year Festival (7-8) and Egyptian coronation liturgies (8-9). He does not claim, however, that this is the text of a specific ritual from the Jerusalem cult (or any other Israelite cult).

Evaluation of Baltzer's theory suggests that there should be two areas of interaction: first, the feasibility of Deutero-Isaiah as a drama; second, the nature of the liturgical connections. Whilst some of the specifics of Watts' proposal are not identical to Baltzer's, the question of the practicality of the drama applies to both, whilst the liturgical nature is unique to Baltzer. Further comments could readily be made concerning Watts' interpretation, but space here does not allow for this to be

included.

In keeping with his proposal that Deutero-Isaiah is a *drama*, Baltzer makes references throughout the commentary to the way this may have been played out on stage. This does not seem to have been done, however, with reference to a playwright or producer who might have brought a measure of reality to his suggestions. He writes as if characters can appear on stage within the blink of an eye and disappear as rapidly, that props can be automatically available as needed. This is neither practical nor realistic. More than this, however, it indicates a major reason for expressing concern with the very notion that we are dealing with a drama at all.

My concern with Baltzer's proposal is that he has misinterpreted the visual imagery so typical of a *poem* as a series of stage directions for a *drama*. He goes to the absurd length of presuming that virtually any image generated in the text must have been visually presented in some way. So on Isaiah 51:2 he notes (347) 'there were also pictures of Abraham and Sarah that could be "looked at"'. Indeed he is aware that this is 'problematic', but still he insists it is '*suggested by the parallelism in the text*' (my emphasis). If incorporated into a drama, these pictures would need to be visible for a maximum of ten seconds before the text has moved onto something different. Examples can be multiplied readily: accompanying 47:1-3 (271), Babylon 'appears as female ruler, on her throne', 'sits down on the ground' and 'kneels in front of the empty throne on which she has just been sitting'. To cap it all, though,

the rest of the divesting—to the point when "Babylon" has to "cross, wade through rivers"—can well be imagined, especially if the crossing were accompanied by splashing water. The audience gets its money's worth!

In other passages that are just as vivid in their description though, Baltzer makes barely any comment on the dramatic presentation. Thus on 51:17-23, with its descriptions of the 'cup that causes staggering' (amongst other things), the only dramatic comment (367) concerns the idea that Jerusalem is being addressed in verse 17 as if drunk. No such comment is made of the use of the same verb a few verses earlier (51:9) to address the arm of Yahweh, thereby undermining this proposal for verse 17. Either the evocative imagery has not sparked his imagination in this passage, or he has realised that the imagery in 51:17-23 moves so rapidly and is so divergent that it could not possibly be played out on stage in any effective manner. The descriptions in the next verses (52:1-2) of Jerusalem taking up her royal throne, however, are interpreted by him (370-72) as a series of stage instructions, not dissimilar to those just described for Babylon in chapter 47. This is readily performed by a single actor and so can be easily included in his scheme. There is not, however, any real difference in the writing or imagery that implies that the one—51:17-23—is recited for the audience to imagine, the other—52:1-2—to be acted out whilst also recited by another person. Whilst his reticence on 51:17-23 is appreciated, it rather highlights the fact that his premise that Isaiah 40-55 is a drama is not as coherent as he hopes, and that he passes rapidly and silently over the passages that do not fit so well.

Most poetry from any period is visually evocative, but rarely intended to have any sort of visual

presentation to match the images and events described. So just as Wordsworth, to pick an example at random, almost certainly had no intention that *I wandered lonely as a cloud* should be presented on stage with a bank of daffodils revealed to the audience at just the right moment, so there seems little basis for working from the visually evocative language of Deutero-Isaiah to the statement that it was/is therefore a drama for dramatic presentation. Poets work on the assumption that each member of the audience has an imagination, and will use it: their power as poets lies in their ability to generate evocative and novel images and ideas. Far from wanting to see a visualisation of their words, many are even offended when composers set their lines to music, as if the poem is in some way deficient without the music.

Evaluating Deutero-Isaiah as the text of a drama of any sort suggests that it would be a very weak drama. All too often the visual events are actually *spoken about*, in a ponderous and monotonous manner, rather than being left for the actors to portray. Baltzer claims (12) that the stage directions are missing and that 'the action has to be deduced entirely from signals in the text itself' (267). He states (14) that 'the action is always announced by a speaker', but seems completely unaware that it is this aspect of his interpretation that undermines the idea that this is an effective drama. Acknowledging that it is but briefly done, a survey of some Attic drama indicates that here action is not announced by a speaker.¹⁰ In fact, it is these very signals—the passages descriptive of action and events—that he is interpreting as the pointers to the visual action and that weaken the whole concept of the drama if they are acted out in any way at the same time as they are spoken. Far from being a master poet, we would have to say that Deutero-Isaiah is the most pathetic of dramatists, with no feeling for the conventions and methods of the stage if the action must constantly be announced as it is performed. What comes to mind is Tom Stoppard's discussion of the difference between a cricket bat and a cudgel,¹¹ with this drama failing to have the necessary construction that makes it work.

Baltzer would be more effective were he to argue that our text of Deutero-Isaiah is a hybrid text of some sort, where the spoken lines have been re-written with the dramatic instructions included. This would require a great deal of redaction to produce a suitable dramatic text. The very fact that the imagery is so *visually* evocative argues against the notion that this is the text of a drama. In order to realise Baltzer's vision of the book of Deutero-Isaiah demands a film, with rapid changes of visuals, not the stage.

To draw this evaluation to a close, one must ask if the fact that Deutero-Isaiah *could* be presented as a drama—and from the preceding comments it is clear that this is not above question—means that it *should* to be presented as a drama. We need to go further than Sowden (1971: 1049) and state that not only 'neither biblical nor talmudic literature contains anything which can be described as "theatre" or "drama" in the modern sense of these terms', Deutero-Isaiah also is not an example

¹⁰ Aeschylus, *Agamemnon* and *The Persians*; Aristophanes, *The Frogs*.

¹¹ Stoppard, *The Real Thing*, Act II, scene 5.

of a drama in any *ancient* or modern understanding of the term. Evaluated as a drama, the essential conclusion is that it would be extremely weak and ineffective, poorer even than Job,¹² contra Baltzer's statement (14) that 'the "festival scroll" as we now have it was performed, and probably also written, with considerable artistry'. Perhaps this is in fact the required conclusion—that Deutero-Isaiah was an ineffective and incompetent playwright—but the alternative is that the text was not in fact ever intended as a drama at all. As poetry for recitation or reading this is powerful writing, and should be left as a poem.

The second area of evaluation concerns the *liturgical* aspect of the drama. As already indicated, Baltzer's apparent intention behind this nuance is to indicate that *all* religious ritual is dramatic, and that this has been carried over. At the same time, though, it rather suggests that some level of imitation of the cult should be apparent in the text of Deutero-Isaiah. Given the long standing recognition of the influence of the Psalms, it would be pertinent to investigate how Baltzer uses this connection in his interpretation.

Even though it is his stated principle, Baltzer's out-working of the liturgical aspect of the drama does not bring out any connection to the cult, and particularly not the Psalms. It is only occasionally that a direct link is made, nowhere near as frequently as might be implied by his description of this drama as 'liturgical'. What becomes apparent is that Baltzer has something quite different in mind for the word 'liturgical'. His perception is that there is a 'flavour' of the cult about the drama, not that the drama is *about* the cult or *copies* the cult and/or the Psalms. To continue the culinary metaphor, the liturgical aspects provide the aroma and a component in the overall taste, not the main nutritional content of the meal.

Though other methods of investigation could doubtlessly have been devised, Baltzer's assessment of the importance of the Psalms in Deutero-Isaiah was studied by cross reference with the Psalmic allusions identified by Sommer and Eaton. Sommer states (1998: 115-17), for example, that Isaiah 44:28-45:8 and 49:7-23 (as well as 60:1-2) are dependent on Psalm 72, which is one of Gunkel's Royal Psalms and consequently a pivotal part of Eaton's case. This connection would not be clear from Baltzer's work, where the only references to this Psalm are in scattered footnotes detailing technical observations on specific words. A second example could be the prominence Sommer gives (120-22) to the influence of Psalm 71:2-19 on Isaiah 46:3-13, stating that 'it becomes clear that Deutero-Isaiah utilized Psalm 71 specifically'. Yet Baltzer (253-66) makes not a single reference to the Psalm in his discussion of Isaiah 46. In fact, there is no specific discussion of any Psalm by Baltzer in this section, the only reference to them even in the footnotes coming in Bible verse listings of the occurrences of a particular word.¹³

Even Baltzer's discussion (381) of the phrase מִלֵּךְ אֱלֹהִים from 52:7 is done without explicit reference to its use in the Psalms! Discussing the rest of 52:7, though, he suddenly introduces (378-81)

¹² Sowden (1971: 1049).

¹³ For example, Baltzer (256 n19) or (257 n27).

a raft of references, to Psalms 98, 147 and 33. Ironically, not a single other commentator refers to this trio, and even Sommer makes no mention of them at this point. Sommer relates Psalm 98 to Isaiah 42:10-11 but questions the idea that this is a conscious citation (1998: 109), views Psalm 147 as a post exilic text dependent on Deutero-Isaiah not the other way round (261 n9), and never makes any reference to Psalm 33 at all. Concerning Isaiah 52:7, Sommer is far more interested (82) in the Nahum connection that Baltzer rejects (378), and the other commentators in the connections with יהוה מלך in Psalms 93:1, 96:10, 97:1 and 99:1 that Sommer does not consider!

What becomes clear is that there is no basis for using the Psalms as source material for the liturgical influence Baltzer promotes; this was not in fact his intention. Even the very points where we might assume he would want to emphasise the potential connection, such as 52:7-10, are not so highlighted. Nor does he see any structural key derived from the Psalms or a liturgy. In fairness to him, it is potentially an unproven presupposition to demand that a liturgical drama must have extensive reference to the Psalter. Research into the Psalms themselves provides a whole range of proposals and ideas on the way they may or may not have been used in the cult, ranging from Goulder's proposals (1983) on the cult in Dan and Eaton's Enthronement Festival reconstruction described above to the much less specific interpretations of a majority of the commentators. What is sufficient for us to note in the context of this discussion is that even a scholar who advocates a strong connection between Deutero-Isaiah and the cult does not turn to the Psalms for either the justification of his idea or its outworking. If the cult provided the liturgical flavouring of this drama, the Psalms were much less influential than Baltzer implies or has demonstrated.

1.2.2.3 Summary: the Psalms and their influence on Deutero-Isaiah

The common theme that links Eaton and Baltzer's work is the cult. To some extent, the only way we can investigate such a connection is through the Psalms, though Eaton's extrapolation from the Psalms into a cultic ritual has not proven influential. And as has just been seen in the case of Baltzer, this does not in fact seem to be the basis for the relationship he sets forward: for this reason, Baltzer will have to be sidelined at this point. Alongside Eaton then should be placed the recent work of Sommer, who also investigated (1998, chapter 4) the influence of the Psalms on Deutero-Isaiah. Without expanding the scholarship base any further at this point, some basic conclusions on the relationship between Deutero-Isaiah and the Psalms can be drawn.

Scholars have known for some time that Deutero-Isaiah is related to the Psalms. This relationship has been seen to extend from a number of wholesale citations to the feeling that a great deal of the text is imbued with the language and thought patterns of the Psalter. If anything, therefore, the relative *poverty* of connections identified by Sommer is the most surprising aspect of this part of his investigation. Even the most cursory of glances at his table of allusions, certain and less certain, rapidly indicates that they are certainly not all-pervasive: his first 'certain' allusion comes in Isaiah 43:21-44:2. The poetry of laments and hymns has normally been understood as the source material from which Deutero-Isaiah drew his *Formen* and occasional citations, but not a large scale structure nor a persistent chain of references. Even in the discussion of the eschatological hymns in the

previous sub-section, the observation was that the structure found in the Psalms has been enhanced and adapted in Deutero-Isaiah. The influence of the Psalter has been so thoroughly absorbed that we can truly say that this poet has his own 'voice', and is certainly not reliant on the Psalter. These allusions become an expertly wielded rhetorical tool, not a crutch.

What has readily been demonstrated, therefore, is that there is no *structuring* link between the Psalms and Deutero-Isaiah. Indeed, these scholars themselves do not even claim this. Though Baltzer proposes a structuring in Deutero-Isaiah that is based on the eschatological hymns—which links him to the proposals of Westermann, Mettinger and Matheus discussed above—these texts are *not* quotations from the Psalms. The *Form* is present in the Psalms, but the specific texts of Deutero-Isaiah in this *Form* are not quotations. Nor does Sommer make any claim for a structuring determined by Psalmic quotation or allusion. His interest in the Psalms (1998, chapter 4) has more to do with his desire to drive a wedge between Isaiah 1-39 and 40-66, attempting to make the latter a free text that should never have been joined to the former, than any proposal that there is a structural connection. To this end, an emphasis on the connections to the Psalms gives greater credence to his case, since Deutero-Isaiah is then related to a number of different texts besides Isaiah 1-39. Whilst the evaluation of that case is left till our next chapter, suffice it to say here that Sommer makes no claim for a *structuring* key in Deutero-Isaiah based on the Psalms. By contrast, Mitchell's proposal (1997) is that it is the Psalms have been redacted into an ordering to reflect a programme of eschatological events like that of Zechariah 9-14, not the Psalms influencing Deutero-Isaiah. And whilst no attempt has been made to compare them, it is notable that Creach's proposal (1998) that book 4 of the Psalter (alone) is patterned on Deutero-Isaiah is a structure that relates to the ordering of the psalms, not the other way round.

Given that fact that Deutero-Isaiah draws on a great many different texts—at a minimum, Lamentations, Isaiah 1-39, Jeremiah, Psalms and the creation and exodus traditions—there would need to be a very strong case for singling out any one of these (other than Isaiah 1-39) and giving it priority over the others. What this investigation has shown is that the unusual structural patterns in Deutero-Isaiah can be explained neither by appeal to the cult or liturgy, nor by citation from (nor allusions to) the Psalms. The influence of these is readily apparent, but any suggestion that they have a structuring or controlling effect upon the rhetoric is currently unwarranted. Noting that no work has been done on such a relationship may possibly indicate that an investigation may prove fruitful; Sommer's charts (1998: 315-31) would advise against it.

1.2.3 Chiastic and Mirror Structures

The final group of proposals to be considered at this stage are those that rely on chiastic and mirror structures of one sort or another. Though credit for the first example of chiastic study belongs to Bengel,¹⁴ it was the 1942 monograph by Lund that brought the subject to the forefront of

¹⁴ His *Gnomon Novi Testamenti* (Tübingen, 1742), as cited by Lund (1942: 35-36).

contemporary scholarship. Since that time there has been a veritable flood of presentations, sufficient for (at least) two bibliographies to be published.¹⁵ For Deutero-Isaiah, besides commentaries that incorporate proposals for chiastic structures—most obviously, Watts and Motyer (but neither of which will be discussed further herein)—three studies require investigation: those from Laato, Lee and O'Connell.

1.2.3.1 Laato and Lee

Though inevitably briefer than the other pieces described in this section, Laato's description (1990 and 1992: 203-16) of a five-fold structure in Deutero-Isaiah is not necessarily light-weight by comparison. His paper presents evidence, often textual but sometimes based on theme and content, that links up the parts of these five large-scale structures, related overall in either a chiastic or a parallel pattern. The five cycles are identified as 40:3-42:17 (chiastic), 42:14-44:8 (parallel), 44:9-46:2 (chiastic), 46:3-48:21 (parallel) and 48:20-52:12 (chiastic), with 52:13-55:12 providing an epilogue. The structure of the fifth cycle is illustrated in table 1.7 below. He then considers the rhetorical function of the sections, proposing an overall focus on the central cycle (44:21-45:17) so that 'the composer's main purpose was to argue in Isaiah 40-53 that Yahweh will create a new future for his people through Cyrus' (1990: 228).

48:20-21	a	
49:1-13	b	
14-21	c	
22-26	d	
50:1-3	e	
4-11	f	
51:1-3		G
4-8	f'	
9-16	e'	
17-23	d'	
52:1-6	c'	
7-10	b'	
11-12	a'	

Table 1.7 Structure of 48:20-52:12 (Laato)

A remarkably similar series of parallel and chiastic panels within Isaiah 40-55 is proposed by Stephen Lee (1995), though he is critical of Laato's attempts. His wide ranging study incorporates a consideration of the creation and redemption themes as they appear in the individual pericopae of Deutero-Isaiah but moves beyond that in the penultimate chapter to consider most of the pericopae rather than just those that display the themes he is most interested in. For his structure of Deutero-Isaiah, Lee (1995: 169) takes his cue from Goldingay's 1979 proposal that there are parallel panels in Isaiah 41-45. Lee continues the parallel structuring (169-79) to the end of chapter 49, before

¹⁵ Welch (1981: 269-352); Welch and McKinlay (1999).

generating (179-82) a chiasm within chapters 50–52. The similarity to Matheus' structure (table 1.5) is self evident.

50:1-3	Disputation on YHWH's sovereignty
	YHWH is not powerless to deliver his people
50:4-11	Servant song: The people are urged to fear and trust in YHWH
51:1-8	Threefold promise of salvation:
51:1-3	—Zion will be repopulated
51:4-6	—YHWH's salvation is everlasting
51:7-8	—Do not fear a mortal's reproach
51:9-52:6	Threefold promise of salvation
51:9-16	—Do not fear, YHWH is Redeemer
51:17-23	—YHWH's wrath removed from Jerusalem
52:1-6	—Zion restored because of YHWH's name
52:7-10	Zion song: YHWH returns to Zion
52:11 & 12	Word of exhortation: Come out and meet YHWH!

Table 1.8 Structure in Isaiah 50:1-52:12 (Lee)

He also finds evidence (182-85) of a large-scale chiastic pairing firstly between 40:12-31 and 52:13-53:12 and secondly between 40:1-11 and chapter 55. On the basis of this (185-89) he produces a grand chiastic scheme, with the centre and focus of Deutero-Isaiah falling on the two units found in 44:24–46:13.

1.2.3.2 Recent responses to chiastic and mirror structures

There is little denying that diagrams of this type of structure are inherently appealing. They are an 'enabling convention' that is quite different from those found in contemporary literature, and so seem to offer a route into the analysis of the ancient texts that was sufficiently 'alien' without being impenetrable. In spite of this, an increasing range of voices—most recently and notably, Butterworth (1992) and Boda (1996)—urge caution and concern over the way that chiasms and mirror structures have been used. Possibly this is the almost inevitable result of 'fashions' within scholarship: having been for a while the favoured method and technique, chiasm has now been relegated to a less glamorous status. More likely, though, is the fact that the method had never been sufficiently investigated and evaluated before being applied to the texts. Certainly the telling observation from Ian Thomson (1995: 17 n23)—that in Old Testament studies chiasmus is 'seen more often (though not exclusively) as a literary feature, whereas in Pauline letters...it is more of a rhetorical device'—is a damning indictment of the mis-application of the method. Not that he intends it as such, for it is pushed into a footnote, more like a passing observation, carefully circumscribed, than a main point. Its perceptiveness should not be denied, however, on that ground. I would suggest that the difference between Isaiah and the Pauline letters lies not in the text, for both texts are dealing with the rhetoric of persuasion, but in the way that Old Testament scholars have utilised and interpreted chiasms.

A particular weakness of the methodology underlying the use of mirror structures is the assumption

that the physical form dictates its progression of thought. The hypothesis that the structure will contain its most significant statement at its core has never been proven,¹⁶ and there are apparently few scholars who have even been aware that they were making an unproven assumption in looking for the key statement in the centre. As a result, significant errors have been made when scholars have based their decisions on the progress of theological thought on the results of a chiasm constructed with reference only to 'matching' themes and vocabulary.

This is not to say that there is no basis for ever investigating the possibility of a chiastic arrangement of material in a section of text. Rather, the caution urged is an awareness that a mirror structure may actually point to its most significant statement in a position other than the center—the closing lines seem an especially appropriate alternative position for such key statements—and that theological content should not be subservient to the detail of the mere physical construction.

1.2.3.3 O'Connell

Before leaving the subject of chiasms as a structuring method in Deutero-Isaiah, one final study should be considered. A distinctive and innovative scheme for the structure of the whole book of Isaiah is generated by O'Connell (1994). He invents (?discovers) a structuring method called a 'complex frame', which makes quasi-chiastic connections within text units in a way that is best illustrated rather than described.

<i>aa</i>	51:1a	Call to those who seek YHWH's deliverance
<i>bb</i>	51:1b-2	Consolation: YHWH blessed Abraham and Sarah despite barrenness
axis	51:3	Pivotal hymnic response: YHWH's promise to restore Zion
<i>aaⁱ</i>	51:4-5	Call to YHWH's people that his law and justice will go forth
<i>bbⁱ</i>	51:6	Consolation: YHWH's salvation/deliverance will endure forever.
<i>aaⁱⁱ</i>	51:7a	Call to YHWH's people who know YHWH's righteousness
<i>bbⁱⁱ</i>	51:7b-8	Consolation: YHWH's deliverance/salvation will endure forever.

Table 1.9 O'Connell's complex frame structure for Isaiah 51:1-8

This analysis of Isaiah 51:1-8 uses two complex frames, the portions of the one labelled *aa*, the other *bb*. Thus, prior to the axis (verse 3) there is one portion of the *aa* complex frame, with two after the axis; the same can be seen for the *bb* group. This pattern—one portion before and two after the axis—is not compulsory: it can be reversed, or have an even number of segments either side of the axis. These frames isolate a central unit—51:3, the axis—that is given precedence in the exegetical analysis of the text. Furthermore, this type of connection functions on three different levels within the book, and forms the basis for his understanding of the rhetorical development in the entire text. Thus 51:1-8 is itself part of a similar frame encompassing 49:1-54:17, which in turn is part of 40:1-54:17, and on each level the structure is described in terms of these interweaving frames.

Space does not allow for a proper evaluation of these complex frames. Briefly, they fall foul of

¹⁶ Boda (1996: 58, point d2).

many of the problems associated with standard mirror structures just discussed. The example chosen above (51:1-8) is undoubtedly one of the better proposals, especially since it neatly connects together the occurrences of צדק (in the *aa* limbs) and צדקה (in the *bb* limbs) in a way that 'standard' chiastic structures cannot do. Yet detailed study all too often reveals inconsistencies. Part of the problem lies in the idea that the *entire* book utilises this structuring technique. For that proposal/assumption to be valid one of two situations would have to be true: either *all* the authors and redactors used the structure on every single occasion, or the final redactor of the book used it to rework *every single portion* of the book. Whilst either of those is possible, neither is especially probable. The complexity of some of the structures proposed—for instance, that for 51:9–52:2, (1994: 201-202)—might lead us to the belief that the structure has often been forced on to a portion of the text because the theory insists on its presence rather than because of any merits of the complex frame produced. Certainly it is difficult to believe that the system has been used as the structuring technique for Isaiah 40–54 as a whole (192). The three sections labelled *UU* by O'Connell are so brief as to be lost amongst the surrounding material and it is simply too easy to slightly adjust the structures (in a manner still consistent with his method) to incorporate these sections in a suitable and consistent but totally different manner.

1.2.4 Summary

Looking back over these studies to draw out general observations and a summary, what becomes clear is that the dominant method contained in all of them is a reliance on a *Formgeschichte* of some sort or other. Melugin is very clear on the priority he believes should be given to this method of analysis; studies working with the eschatological hymns are inevitably based on it; the dramatic schemes use it for dividing up sections prior to working them back together to form the 'acts'; whilst studies utilising chiasm and mirror structures may look for a structure within the *Form* or beyond *Formen* they still rely on results from *Formgeschichte*, even if they are less vocal about it; finally, O'Connell has virtually recreated the concept of *Gattung* with which to analyse the text. However, the dominant technique is the same: first, identify units of text; second, relate them together. Yet Knierim (1973: 459) has expressed concern about similar matters:

In spite of its programmatic commitment to form-analysis and valuable contributions, Old Testament form criticism has not yet given the method of structural interpretation the attention which it deserves as a distinctive research tool in its own right. We are far from possessing either a fully developed methodology of structural research, or a comprehensive typology of structural principles, or a morphology of textual structures.

It would seem that this is another of the unrealised assumptions of current Old Testament thinking: that a structure of a text can be identified by a process of working from the individual verses outwards, verse to *Form* to structure. The proliferation of studies already described indicates that this general method is not producing satisfactory results, and it would therefore seem advisable to seek an alternative method for investigating and exposing the structure of these ancient texts. At heart is the problem of how any particular section of text can be given priority over others. The techniques developed for Form Criticism do not address that question. That Form Criticism has

produced exceptionally valuable insights into the text is not in dispute; that it is the main route to an understanding of overall structure is.

1.2.5 Skepticism About Large-Scale Structure in Isaiah

Before proceeding to the alternative proposal to be introduced in this thesis, however, it is important to note some other studies that are, in one way or another, skeptical about the possibility of finding any structure at all. This is different to the concerns about the lack of established methodology, for it questions the very notion that there is a single structure for the whole of Isaiah (or any sub-part of it). This is not necessarily a new phenomenon—for instance, Pfeiffer's decision (1952: 415), that chapters 40–55 were appended to chapters 1–39 by the sheer accident of space on the scroll, displays a distinct lack of confidence in any coherence for the book as a whole—but the papers discussed below bring a new impetus to the issue. Attention will focus on the papers from Carr and Sheppard, but space will also be found for the alternative slant on the question raised by John Goldingay.

1.2.5.1 Carr

Placed back-to-back with a paper developing the evidence for a large-scale connection between Isaiah 1 and 63–66,¹⁷ David Carr's 1993 paper for *JSOT* suggests that too much is being made of various 'key texts' in Isaiah. Briefly considering the implications of the claimed connection between chapters 1 and 66, and the role of 40:1–8, he suggests that the evidence presented by scholars does not support the idea that these key chapters must be investigated in the context of the whole book. Far from being texts that introduce and summarise the attitudes of the *entire* book, or which articulate shifts and changes within the entirety, he believes that there are conflicts between these so-called pivotal texts. Thus he states (71) that

none of these transitional texts...reflect[s] a single macro-structural perspective that can be found in the book as a whole. The most these texts can tell us is how certain final redactors understood the whole, even if the whole does not completely conform to their understanding.

Not all redactors, he suggests, were willing to subsume the earlier writings to the new vision demanded by their situation, but preferred to leave the conflict present. Ultimately, therefore, the signalling texts can only 'reach' for unity, not achieve unity.

In reaction, one may wonder if Carr is being quite fair either to the evidence he has surveyed or to the information that can possibly be conveyed in a few verses of a text. To say (70) that 'not all of Isaiah 1–39 is a message of judgment, nor is all of 40–66 a message of comfort' is certainly correct (and little more than a truism). At the same time, it is hardly a basis on which to criticise 40:1–8 for being solely a message of comfort. It is certainly notable that the messages of judgment identified

¹⁷ Tomasino (1993). Carr has subsequently published his own study (1996) of the end panels of Isaiah, though without a single reference in it to Tomasino's article.

by him (70-71) in chapters 40-66 actually all come from 56-66; in which case, perhaps 40:1-8 is only the introduction to 40-55, a message (predominantly) of comfort? His paper appears to demand just such a flexibility, for his own conclusions focus on the possibility that the multiple redactions of Isaiah have left conflicting messages on its overall content, theme and message. Far from unity of the book, he argues in favour of unity only within any section of it.

Thus it seems better to suggest that Isaiah 40:1-8 only introduces *some* of the key ideas for chapters 40-66 (or 40-55), even if it does represent a significant shift in the way that some of the whole-book themes (such as sin and forgiveness) are articulated. This is hardly a novel idea, but one that needs to be restated in the face of his comments. It is not essential that an introduction mentions every single topic to be discussed in the main text; even to omit what might appear a major topic (i.e. the servant, in the case of Isaiah 40:1-8) does not exclude the possibility that the text is still an introduction and still a controlling force within the larger scale of things. Carr is demanding too much by expecting such things. The problem he has highlighted can be more usefully identified as the tendency in some scholars to make too much of their evidence and to make claims that cannot be *completely* substantiated by the text.

1.2.5.2 Sheppard

In apparent contrast to the objections raised by Carr, Sheppard argues against the idea of a structure (or any structure) in Isaiah on the basis that all proposals are in the mind of the reader.

We ought not be surprised that different structures can be 'found' and rationalized for the same text. None exists as the product of a purely objective encounter with the 'text', and, just as importantly, there is no transcendent structuralist logic, expressed in terms of literary competence, that can confirm absolutely the validity of one appeal to structure over another.

This response from Sheppard (1992: 552) to competing claims for the structure of a text comes within the context of a consideration of the role of subjectivity in the analysis: each structure is the result of a reading and the best that any can claim is 'a relative rather than absolute objectivity' (553). Furthermore, the reason for our lack of surprise is given as scholarly ingenuity in covering up the weak aspects of the theory! This is evidently much the same point being made by Carr: scholars resist admitting that the theory is not perfect and so gloss over the weak areas or stretch the evidence to cover the problem. Thus, whilst not quite a case of 'the Emperor's new clothes', Sheppard presents himself as the whistle-blower on scholars who claim to be wearing a suit but had cloth enough only for the trousers.

Sheppard also suggests, however, that subjectivity is not something in and of itself that should be perceived negatively: the problem lies only in the scholar believing that a structure is *objective* and failing to identify the points at which they stretched evidence, theory or technique to cover the weaknesses. At the same time, Sheppard is not suggesting that since any 'structure' contains a good deal of subjectivity this means that any and every proposal must be accepted as equally valid and useful. Indeed, he specifically rejects such an idea (550-51), and the fact that in his paper he

proceeds to evaluate three competing structures for the book of Isaiah—those from Sweeney (1988), Conrad (1991) and Seitz (1988b and 1991)—indicates how far he stands from such a position.

1.2.5.3 Goldingay

Just before moving to an evaluation of these two observations, the four different and overlapping chiasms in Isaiah 42:18-25 presented by Goldingay (1995: 48-50) provide a valuable perspective. Without duplicating the detail, the first 'focuses on the servant/people...and Yahweh', the second sandwiches negative statements with challenges from Yahweh, the third links 'statement[s] about incomprehension, Yahweh's will and *torah*, the people as spoil and plunder' with the focus on verse 23 and 'a question about attentiveness', whilst the fourth has a pair of structures built of two inclusive negative statements sandwiching a positive statement that contains central questions (v23-24aba).

Far from being the product of his subjective imagination, Goldingay asserts that these chiasms 'depend upon textual phenomena': Boda's queries and concerns (1996) do not apply here. But nor does he feel that 'the author consciously incorporated these patterns into the text (though one cannot exclude this possibility)'. Instead, consideration of the rhetorical effect—'it gets nowhere'—leads to an awareness of the theological content—'the structure reflects and suggests the fact that [getting nowhere] is true of Yahweh and of the people'.

In asking for recognition that there is more than one chiastic structure within Isaiah 42:18-25, and no way that they can be amalgamated into a single structure, Goldingay is not offering *carte blanche* to any and every claim that a viable structure has been located. Multiple structures may exist not because scholars are creative but because language is a flexible tool that is capable of being used to multiple effects, even where the author is not fully aware of its effects.

1.2.5.4 Summary

Drawing these strands of objection together, there do not seem to be insurmountable problems with the idea of a search for a structure in Deutero-Isaiah. To enter fully into the objective/subjective debate raised by Sheppard would be significantly beyond the limits of this thesis. At the very least, the philosophical underpinning of the different possibilities and concepts involved extend sufficiently to merit an independent study. Within such a limitation, though, there is still room to point out that he has not totally proved his case. The claims of an 'everything is subjective' position, deriding the possibility of an 'objective' position, are at risk of much the same extremes that they themselves criticise. If it is correct to claim that there is no such thing as 100% objectivity, then such a thing as 100% subjectivity would not make an impressive replacement. Ultimately, the stronger position seems to be one in which a scholar cannot make claims to have a totally 'objective' opinion or presentation on an issue, but also need not believe that the opinion is nothing other than subjective impressions imposed on the text. Hermeneutically speaking, we certainly need to keep aware of the role of readers in formulating meaning, and thereby perhaps also structure. But there is not yet any

sense that readers can roam wide and free in their interaction with the text.¹⁸ Whilst readily acknowledging that the intention of the author is irretrievable, the text remains a dialogue partner that is far from passive. Even those scholars who advocate the recognition of the role of subjectivity are still working with data extrapolated from the text in some way or other, even if 'in some way or other' looks like a phrase purpose built to cover a multitude of sins.

Such an idea—that there are objective and subjective elements in any presentation—flows from the comments of Goldingay just noted, and from the opening consideration of the value and purpose of a structure made at the beginning of this chapter. Whilst an individual scholar should hesitate to designate any discovery the structure 'intended by the author',¹⁹ at the same time there is insufficient basis for the idea that all proposals for a structure are simply the fanciful concoction of the scholar. Some of the structures for Isaiah 40–55 presented and discussed above could be viewed as the same sort of overlapping possibilities that Goldingay noted for chiasms in Isaiah 42; or some of them could be mistaken. For whilst it is one thing to suggest that a proposal contains a degree of subjectivity from the scholar proposing it, it is something quite different to suggest that the discovery of a structure that works for that scholar immediately renders it invulnerable to assessment and criticism. When a proposal is based on some very tenuous evidence, so tenuous it barely merits consideration, it inevitably undermines the whole concept of looking for an answer to the question. So the fact that Carr and Sheppard have written negatively is actually to be welcomed. Overall, their papers draw attention to a single main deficit: that some scholars can be too keen to exaggerate the significance of the evidence they have found.

Their provisos and questions marks, however, have not undermined the concept that there is structure in Isaiah. Nor have they written anything that would suggest that the search for a structure in only part of Isaiah is some sort of *faux pas*. In fact, to the contrary Carr (especially) is effectively advocating study of only sections rather than the whole.

1.3 A New Approach

Believing that the warnings concerning excessive subjectivity have been heeded, this thesis will seek a new method by which a structure in a text is located and verified. The proposals surveyed above have left a confusing situation of claim and counter-claim with no sense of how options may be resolved. Whilst acknowledging the potential of multiple structures, and the impossibility of claiming to have found *the* structure, there is still the probability that some proposals will need to be labelled 'incorrect' by virtue of their over-statement of the case (and the flimsiness of their evidence), and that other proposals may be pointing to something significant within the text without that being a structural system. In fact, the very system for investigating structure—working from small units outwards to generate larger units—seems incapable of generating convincing structures, and

¹⁸ Powell (2001) *passim*.

¹⁹ Wimsatt and Beardsley (1946).

therefore has caused both skepticism and failed to carry scholarly consensus.

At the heart of this thesis is the suggestion that there needs to be a 'both-and' rather than an 'either-or' approach to resolving the supposed dichotomy between form and progression of thought as the means by which structure is articulated. The possibility that the progression of thought might be a potential guide to the overall movement and development of the text has been largely rejected by scholars. That rejection has taken place, however, largely on the basis that this progression has usually been sought only on the small scale, with the hope that it will provide an explanation for the juxtaposition of pericopae in the repetitive jungle that is Deutero-Isaiah. If progression of thought is investigated as a large-scale phenomenon, in the sense of the theological argument that develops through the text, then a different picture results, one that can be of use in presenting a more convincing case of the structuring techniques present in Isaiah 40-55. The repetition, the restricted palette of topics and the very topics selected by Deutero-Isaiah provide the impetus for the argument with which he hopes to persuade the audience.

The basic assumption underlying the method to be proposed herein is that structure is articulated on *both* a small- and large-scale level. It is a basic principle of reader theory that readers deal with a text word by word, sentence by sentence, section by section. As readers work to find meaning and sense in a text—making expectations of development, and testing them as the text actually unfolds—they are (unconsciously) looking for a structure that will guide them. This is structure on the small scale, and it has been widely investigated with *Formgeschichte* and chiasms. At the same time, it does not seem convincing to suggest that large-scale structures will be identified if the text is *only* investigated on the small-scale. Those techniques will not provide a guide to the way in which readers understand the text on a large-scale basis, which is far more to do with the developing persuasion and argument that the text presents. There are far fewer physical aspects of the text that can be pointed to in order to justify this concept. Instead, the large-scale structure is determined by the specific content of the text.

The new approach presented in this thesis is therefore *not* that a consideration of theological development of the subject matter should replace the investigation of *Formen* or even chiasms and mirror structures. Alongside this approach 'from below' there must be an approach 'from above': a specific investigation of the overall structure must be undertaken with tools developed for that task. By utilising the insights gained by both approaches, and when each is allocated a precise place in the scheme, each has much to offer and a much more secure presentation of the structure might be presented. In simple, but not simplistic, terms, it is in the meeting of the two systems that confidence in the results is generated. The reader simultaneously experiences the large-scale development of the thematic content through the small scale ordering of the individual units. The two must coincide for a satisfying experience in reading, but the two must be investigated in different ways by the scholar.

And it is the method of undertaking, and benefits that accrue from, this new approach to identifying the structure of the biblical writings that is the subject matter of this thesis.

1.3.1 Structure of the thesis

Chapter two will continue the introductory material by surveying a variety of the assumptions that have been made concerning aspects of Deutero-Isaiah, such as its date, setting and the implications that arise from an awareness of the distinctive audience to whom it is addressed. In chapter three the investigative work begins with definitions of various key terms and a description of the way that a top-downwards investigation of the structure of the text is to be conducted. This continues into a presentation of the way that Isaiah 40:1-11 plays a key role in the structure, introducing various key topics and ideas that are pivotal for Deutero-Isaiah. It will conclude with an evaluation of the eschatological hymns as structural markers for the text.

Since this investigation of the introduction to chapter 40 suggests that the overall structure focuses on to Isaiah 52:7-12, chapter four will investigate the way that Isaiah 51-52 articulates this focus. The result is an appreciation of the way that large-scale and small-scale structuring methods are articulated together. The conclusion will then draw these disparate strands back together. Besides providing a summary of the thesis, it will return to the assumptions to be discussed in chapter 2 and re-evaluate them in the light of the findings derived from the analysis of Isaiah 51-52. Particular attention will be paid to the composition of Deutero-Isaiah, and the location of the author when writing.

Chapter 2

Orientation to Deutero-Isaiah

2.1 Introduction

During the late 1970s and 80s there was a sea change in one of the most fundamental questions concerning the study of the book of Isaiah. In place of the atomisation that had split the book into three hermetically separated units there developed a concern for, and interest in, the book of Isaiah as a whole. The contributions from Ackroyd (1978 and 1982), Clements (1982 and 1985) and Rendtorff (1984, 1989 and 1991) were pivotal in generating this new context. It is still the general opinion that the book had its origins in the work of a variety of authors and redactors—all of whom handled the text that came down to them with respect, varying levels of competence and a desire to see God's message faithfully and relevantly communicated to God's people—but a concern for the *whole* has found new validity. The idea is no longer the preserve of scholars committed to authorial unity as a principle of dogma;¹ the current climate accepts that the book's own type of unity merits new assumptions.

Despite this altered context for study, there is still validity in the study of just one section of the book.² What has changed is only the assumption that any one section may now be studied with merely the most cursory of nods to the rest of the book. Indeed, the way in which the relationship between the three 'classic' sections—chapters 1-39, 40-55 and 56-66—is envisaged has become a key aspect of any scholar's interaction with any portion of the text. Furthermore, there remains considerable debate over the most basic of issues relating to the various sections of the book, issues such as authorship and the date and place of writing and/or editing.

In this chapter, the aim will be to demonstrate how the thesis relates to this situation. In the first section there will be an evaluation of current thinking on issues pertaining to Deutero-Isaiah. Without entering into the fine detail of the debate, the basic aspects of the discussion will be presented and evaluated, with an indication of how they affect the core issues to be debated in the rest of the thesis. In the main, the implications are minimal. They are not, however, negligible. At this stage, an indication that the contribution on structure to be made herein affects the question of the relationship between Deutero-Isaiah and Proto-Isaiah can be given.

¹ Ackroyd (1987: 79-80).

² Coggins (1998).

2.2 Assumptions and Presuppositions

2.2.1 Basic Presuppositions on Isaiah 40–55

Whilst it is possible to state that there is just one basic issue that needs to be investigated here—authorship—this will be broken down into a number of sub areas: the provenance of the work, the date and location of (the bulk of) the writing, and the audience. It is from the cumulative study of these fields that an overall picture of the author can be obtained. In fairness, though, this still leaves us with a significant degree of uncertainty. Since the overall aim of the thesis does not actually focus into these areas, the conclusions drawn here must be viewed as little better than assumptions and presuppositions. The work cannot continue unless the basic position to be adopted is laid out; but nor is there any claim to be able to speak extensively into the specifics of the debates that are raised.

2.2.1.1 The exilic provenance

That Deutero-Isaiah dates from the exilic period, and is only tangentially connected to the prophet who lived in Jerusalem in the eighth century BCE, is an opinion sometimes labelled as an 'assured result' of modern critical scholarship. The theory of a different provenance for these chapters to that of chapters 1–39 was first proposed in the twelfth century CE by Abraham Ibn Ezra, though credit for its introduction in the modern period lies with Döderlein and Eichhorn.³ The formulation proposed by Duhm,⁴ differing from his predecessors primarily through the introduction of a distinction between chapters 40–55 and 56–66, has subsequently gained widest acceptance. Despite the recent emphasis on the book as a whole, the idea that chapters 40–55 of Isaiah are largely the work of a totally different individual from the exilic period remains the favoured opinion, and is the one adopted for this thesis. Indeed, this exilic context is acknowledged even by those who prefer to ascribe authorship for chapters 40–55 to Isaiah of Jerusalem.⁵

This overall context for Deutero-Isaiah is supported by a variety of inner-biblical connections. Some degree of connection to Jeremiah and Lamentations has been widely noted, and indicates that it is the exilic situation that permeates Isaiah 40–55. The distinctive use of נחם, with the way that the specific lament of Lamentations 1:2 is apparently being answered in the encouragements of Deutero-Isaiah, is one piece of evidence that suggests a common oral tradition at the very least, if not actual literary awareness of one text by the other. That Jeremiah could send a letter to the exiles (Jeremiah 29) suggests that the two groups were not quite so separated from one another as has sometimes been suggested, and it is certainly far from impossible that Deutero-Isaiah may have had access to a copy of Jeremiah in some form or other.

³ Döderlein, *Esaias* (1775: xii–xv), and Eichhorn, *Einleitung in das Alte Testament* (Leipzig, 1783, 3:76–79), as cited by Watts (70) and Baltzer (1).

⁴ Duhm, *Das Buch Jesaja* (HKAT 3:1, Göttingen: Vandenhoeck & Ruprecht, 1892, 4th edition, 1992), as cited by Seitz (1991: 1 n1), Williamson (1994: 1 n4, and 272) and Baltzer (1).

⁵ Motyer (26), for example.

The idea that there are significant connections between Deutero-Isaiah and Jeremiah has recently been augmented by Sommer (1996 and 1998). He conclusively demonstrates that Isaiah 40-66 has many connections to Jeremiah, claiming even more connections than the number identifiable with Isaiah 1-39. With his rejection of every reason why Isaiah 1-39 and 40-55 would ever have been brought together, he implies (but never overtly states) that Deutero-Isaiah was intended to be a self-standing text and should never have been connected to Isaiah 1-39. This is certainly a provocative proposal, and not one that can be readily accepted. There is reason to quibble with the details of this: his preference for connections to Jeremiah above those that can be drawn with Isaiah 1-39 needs to be questioned, with examples discussed in chapter 3 below. Even so, his idea that chapters 40-55 were once a free-standing text will find support herein.

Overall, the result for the provenance of Deutero-Isaiah remains the same: its prime reference point is the exilic period. Though questions about the exact nature of the relationship with other texts from that period remain open for discussion, they do not detract in the slightest from the general agreement on this point. Certainly there is nothing in the analysis of Isaiah 40:1-11 and 51:1-52:12 to follow that will challenge it.

2.2.1.2 The date and location of writing

Once the exilic context is established, attention can turn to the question of the date and location of the author at the time of writing. The inevitable implication of the exilic time frame is that the author was located in Babylon. Since the text includes commands to leave Babylon, and references to the Persian king Cyrus, it is further suggested that the bulk of the prophecy should be dated to the period directly before and after the collapse of the Babylonian empire in 539BCE.

Other voices urge the recognition of a Judean/Palestinian location for the author, with Hans Barstad being at the fore of a revitalisation of this idea.⁶ Studying scholarship from the 19th and early 20th century, Barstad (1997: 23-52) identifies a variety of proposals—ranging from Duhm's initial proposal of Phoenicia, to Egypt and Palestine—that developed over the same time as the Babylon theory came to hold sway.⁷ He also investigates the reasons for the emergence of the latter theory, and proposes that it is need of a rethink.

Perhaps one of his most telling observations (55-56) is that 19th century scholarship actually had little reliable information about Ancient Babylon. Though the implication is that there is nothing thus far discovered in texts or archeological information to directly refute the idea of a Babylonian provenance, there is also increasing evidence that Deutero-Isaiah does *not* refer to aspects of

⁶ Barstad (especially 1996 and 1997). See also Clements (1997: 16-17), Coggins (1998: 82-91) and Seitz (1998: 134-36). Barstad (1996: 6 n9) helpfully lists earlier scholars who also argued in favour of this possibility, and describes their theories briefly (1997: 27-33).

⁷ Duhm, *Das Buch Jesaja* (Göttingen, 1902) 336, as cited by Barstad (1997:23 n1). For Egypt, Barstad (25 n7) cites H. Ewald, *Die jüngsten Propheten des Alten Bundes* (Göttingen, 1868) 30-31; and for Palestine (28 n12), L. Seinecke, *Der Evangelist des Alten Testaments* (Leipzig, 1870) pVI.

Babylonian life that he might be expected to. The trees mentioned (41:19, 44:14 and 55:13) are native to Palestine, for example, whilst 'the tree *par excellence* of the lower Euphrates'—the palm-tree—is glaringly absent. The idea that Akkadian texts have been influential on the author of 40-55 has been eroded in favour of greater interest in Ugaritic texts. His most effective argument, though, is to interpret the discussion within the context of the emergent theory in the 19th century of multiple authorship of Isaiah. Given the sensitive nature of these proposals, and entrenched positions both for and against that appeared, this gave encouragement to *any* theory that could relocate the relevant chapters to anywhere other than Palestine, with the assertion from Chronicles that Judah had been devastated and depopulated taken as axiomatic for the impossibility of a Palestinian location during the exile.

Recognising the validity and perceptiveness of Barstad's discussion (1996, *passim*) of a partially occupied land during the exilic period, it must be acknowledged that there is much in his theory that is of merit. It is fascinating to note his cautious conclusion, however.

In fact, we can probably claim a Palestinian setting as little as we can claim a Babylonian one. However, what we can and should do, is to attempt to clarify more precisely which is *the more likely* geographical setting for Isa 40-55 (Barstad, 1997: 93).

One of the reasons for this lack of agreement on the geographical location may be the probability that the text reflects a two-stage development (besides later redaction): an oral stage—almost certainly around the time directly preceding the arrival of Cyrus in Babylon—and the written stage—most probably after the shift to Persian rule. (This is not the same as suggesting that the sixteen chapters may be broken down into two sections that were sequentially composed in different locations.) Indeed, the 'publication' probably post-dated the declaration of Cyrus' edict allowing the return (Ezra 1:1-4), as is potentially implied by Isaiah 48:20 and 52:11-12. It would not be surprising then if this had been prepared in Jerusalem and not Babylon. This goes further than Merendino's thesis (1981: 13-73), that the prologue was written to make the originally Babylonian-orientation more focused on Jerusalem for the post-exilic context. Goldingay (1997: 242) supports this expansion, noting that both orientations are visible in the book, and that a covert audience need not necessarily be the same as the intended audience. Thus the idea of a multi-stage composition being successively adapted to new geographical contexts seems to have some merit.

Ultimately, a resolution of these questions is not demanded by the subject of this thesis. However, the suggestion that 52:11-12 implies a date between the declaration of the edict and Ezra's return has potential implications for the decision of the overall purpose of Isaiah 40-55. Certainly it indicates the possibility that the book experienced some redaction, and that this may have happened in quite a different location to that of the original writing as well as at a different time. Barstad's work has awakened new validity for the theory of a Palestinian location for the author.

2.2.1.3 The audience

Moving on to other issues, discussion should turn to consider the identity of the audience. The first

observation to be made on this is that we cannot possibly be precise on the exact composition of the initial audience. Whether the prophecies were initially oral compositions or intended from the start as a literary composition is largely irrelevant at this point. Despite this, there is a significant aspect that can be identified with some confidence: Deutero-Isaiah was probably aimed at some very well informed and educated people. (Though her description of the reader relates to the entire book of Isaiah, it is notable here that a similar idea of a culturally informed reader is also presented by Darr (1994: 30).) The frequent allusions and references to a wide spread of literature—the exodus, Jeremiah, Lamentations, creation myths and Abraham—would be lost on the effectively illiterate and culturally unaware. The prophet expects this to be information shared between himself and the audience, part of their presupposition pool.⁸ Curiously, this seems to argue *against* the idea that the text was composed in Palestine rather than Babylon. 2 Kings 24:15 suggests that it was not the general populace of Jerusalem who were taken into exile, but the leaders, which does suggest that the intelligentsia were in Babylon. Barstad is at pains to assert that the general population (for the olive and grape harvests) were still present in Palestine, people who would hardly have noticed the change in rulers in their every day lives. If they were the intended audience—and it is only the presumption of their relative ignorance that can be cited against it—then they were certainly well informed people.

This in turn suggests that not only did Deutero-Isaiah use these ideas, images and concepts because they were familiar to him, but because he expected them to carry weight with the audience. He could draw on such diverse aspects of the heritage to present his case—in part at least, an apology for Yahweh—because this would appeal to their self identity. They were people with a long heritage, even if it is only in the exilic and post-exilic context that various aspects of that tradition and heritage come together for the first time.⁹ In the psychological context of the exile they can be expected to start to identify with the things that they feel define them most clearly as a separate group in the new environment. At the same time they also need to come to terms with the theological implications of the fall of Jerusalem and the resultant exile.

If the current text of the Hebrew Bible is accepted as the texts selected and edited by the post-exilic emergent Judaism then this process of self-definition in the light of the exile is much clearer. Smith (1987), Lang (1983), Barker (1989) and Schramm (1995) suggest that there were two types of Yahwism in the pre-exilic monarchy: a syncretistic group and a monotheistic group. This latter group only became more prominent in the period of Elijah,¹⁰ prior to which Yahweh had been known as one god among many.¹¹ It was only when the exile provided the 'proof' of the accuracy of the monotheistic party's claims, that they came to dominate the theology of the returning party from

⁸ Cotterell and Turner (1989: 90-97).

⁹ Kiesow (1979, *passim* but especially 101-111 for the role of Isaiah 51: 9-11 in the exodus traditions) and Noth (1962, and p11 for the combination of Passover and Reed Sea rescue narratives, further discussed by Childs, [1970 *in loc*]).

¹⁰ Smith (1987: 17), Lang (1983: 26-30).

¹¹ Smith (1987: 14-17).

Babylon.¹² Gnuse (1998: 62-127) provides an exhaustive analysis of the 'paradigm shift' developed in recent decades from these ideas. The exilic context acted as an impetus to that process of self-definition, encouraging the exiles to initiate that process by searching for roots and starting points. And even if it was not something consciously happening amongst the community, it would certainly seem acceptable that Deutero-Isaiah's decision to refer so frequently to the primal history and Exodus traditions would have been crucial to the developing Israelite self-awareness. Something similar seems to have happened in later generations with the emphasis on the most distinctive aspects of Torah that distinguish Jew from (Roman/Greek) Gentile: circumcision, food laws and Sabbath observation.¹³

And yet at the same time Deutero-Isaiah encourages the audience to stop focusing on the **רֵאשִׁיטוֹת**, the 'former things', the identity of which is an especially intriguing aspect of the text. The use of the phrase in Isaiah 43:18 suggests that the 'former things' are the events of the exodus, referred to in 43:16-17. The other uses of the phrase suggest something quite different,¹⁴ which leads to the initial proposal that no single meaning for the phrase that would fit each of its uses can be easily given.¹⁵ For North (105) it refers to

the early victories of Cyrus already described (41:2), whose significance Yahweh had announced while as yet they were contemporary,

acknowledging also (125) that the use of the phrase in 43:18 'must refer to the Exodus'.¹⁶ Alternatively, they can be equated with the historical traditions represented by the Deuteronomic history,¹⁷ they may be referring to chapters 1-39 of Isaiah,¹⁸ to anything and everything before the fall of Jerusalem,¹⁹ or may refer to the dominant pre-exilic mythology that was to be rejected in favour of a new monotheistic vision of Yahweh.²⁰

In considering these differences, the fact that the idols of the nations are challenged to demonstrate how they announced 'the former things' (41:22), and that Yahweh made them known (46:10), should be taken into account. This indicates that the phrase is strongly linked to prophecy as a foretelling of the future, a future that comes to pass, and which has come to pass (from the point of view of the audience).²¹ This makes a reference to the rise of Cyrus an attractive proposition, though it seems a somewhat too recent event to be able to bear the weight being put upon the significance of this argument. To expand it out into a claim that Yahweh has always revealed his will to his true prophets (cf. 1 Kings 22, or Jeremiah 26) is potentially more in keeping with the tone of the

¹² Lang (1983: 41-43).

¹³ Dunn (1991).

¹⁴ **רֵאשִׁיטוֹת** occurs in 41:22, 42:9, 43:9, 18, 46:9 and 48:3. The theme can also be found in 44:6-8 and 45:20-21.

¹⁵ Watts (120) provides an extensive sub-bibliography on this issue.

¹⁶ See also Anderson (1962: 186-88), Whybray (76 and 88) and Motyer (322 and 337).

¹⁷ Smart (76), Clifford (43-44).

¹⁸ Childs (1979: 328-30).

¹⁹ Barstad (1989: 94 n233).

²⁰ Barker (1987: 165-67).

²¹ Williamson (1994: 2-3).

passages. This will also fit with 43:18, since Yahweh also announced the Exodus in advance and demanded a response of faith and trust from the people.

At the same time, there is no conflict between the text's insistence on a focus on the 'new things' alongside the suggestion that the people needed to develop their self-identity from a rediscovery of the primal history and exodus traditions.²² The people are told both to 'not remember' (43:18) and to 'remember the former things of old' (46:8), indicating that a balance is needed in their attitude to these 'former things'. The danger of a focus on the past is that the people will become introspective, and probably come to expect that God would act in the same sort of dramatic style as in the ancient history, and thereby fail to identify the rather more mundane actions—a political edict from a foreign king—that Yahweh might choose for the current situation. As dramatic as Deutero-Isaiah's descriptions can be, they remain to some extent separate from the task of bringing about their liberation.

In sum, the case for the identity of the audience proposes that they are either the intellectual elite of the exile in Babylon, or we must accept the idea that the standard peasant in Palestine was well informed on the traditions of his (Israelite) religion. The impact of Deutero-Isaiah is that it brings the claims of the 'Yahweh only' party to the fore, simultaneously presenting an explanation and solution for the exile. This explanation is claimed to cohere with the previous claims of this group, though the aim is not to look back on the past but to move forward into the new things that Yahweh has for the people.

2.2.1.4 Summary

The result of this investigation of provenance, date and place of writing and the audience is a general acceptance of the majority position. Isaiah 40–55 speaks primarily into the exilic situation, and has its origin in that volatile political situation in Babylon. At the same time, it must be acknowledged that the geographical indications are not completely consistent. The possibility that the written text was drawn up in Jerusalem, or received its first editing for Jerusalem, is readily acknowledged. Whether the audience was in Babylon or Jerusalem, they needed a high degree of familiarity with a wide variety of traditions in order to appreciate fully the subtleties of the text. The text also coheres with the idea of a 'Yahweh only' party gaining ascendancy through the 'proof' of their earlier prophecies about the impending punishment of the Israelites.

2.2.2 Theories of redaction in chapters 40–55

Before moving to a consideration of how Deutero-Isaiah relates to the rest of Isaiah, an issue that has been raised in the comments thus far demands clarification, though space forbids extensive evaluation. This is the question of the redaction of the text.

²² Hanson (72–74).

2.2.2.1 Contrasting theories

It is a curious contrast that at the same time as one branch of Isaianic studies has been re-integrating the different sections of the book, another branch has sought to investigate the possibility of multiple redaction within Deutero-Isaiah. This possibility has been recognised for some time, but has received renewed interest through the contrasting proposals of Kiesow (1979), Merendino (1981), Vermeyleylen (1989), Hermisson (1989), Steck (1987 and 1989a) and Kratz (1991). Each attempts to provide a 'development plan' for the text, starting with a kernel and progressing onwards until all texts are explained and allocated a place in the scheme. Without providing extensive examples, though, these studies cannot be readily integrated with one another to provide a coherent model of redaction in Isaiah 40-55. As a brief example, some proposals for 40:1-11 indicate the problems that remain to be resolved. The table lays out the basics, though two of the scholars just mentioned are absent: Hermisson, since he does not find any diachronic layering within 40:1-11 (see 1989: 311); and Steck, because his contribution is focused on Isaiah 49-55.

Kiesow (1979: 41-42)	Nucleus	1st expansion	2nd expansion	Codicil
		1-2		
	3ab-5ba	5bb	3aa	
			6-7a, 8	7b
		9-10		11
Merendino (1981: vii-xii & 572)	'Nucleus'	1st expansion	2nd expansion	
			1-8	
		9-11		
	12-31			
Vermeyleylen (1989: 37-39)	Nucleus	1st expansion	2nd expansion	
		1-3		
		5	4, 6-8	
	9*, 10-11			
Kratz (1991: 217)	Nucleus	Early expansions	5th layer	Even later
	1-5			
				6-8
			9-11	

Table 2.1 Comparison of proposals of redaction in 40:1-11

Because each scholar is working from a different set of ideas for the identity of the probable core starting material for chapters 40-55, each has identified a different order of construction in its opening verses. They can be divided into those who find the core of the prologue within 40:1-5

(Kiesow and Kratz) and those who find it within v9-11 (Vermeulen and Merendino, even if in the opinion of the latter these verses are absent from the first edition of Deutero-Isaiah), but to do this is only to emphasise the differences, not to start to resolve them.

2.2.2.2 Assumptions in this thesis

Unfortunately, such disparate views do not easily convince. The idea that there has been some sort of redaction in 40-55—a passage such as 52:3-6 raises far too many problems to suggest that the text has not experienced some degree of alteration—can be readily accepted. At the same time, it is not so easy to accept that these studies are yet identifying criteria and concepts that will yield a satisfactory plan of events (and external pressures that led to redaction) to gain universal or common acceptance.²³ Therefore, none of these studies can be given preference or priority either herein or elsewhere.

The remainder of the thesis attempts no interaction with these views. The study to be undertaken is synchronic in nature, and focuses closely on the text as received. In the analysis of chapters 51 and 52, 52:3-6 will be excised as a gloss. The reasons for doing so will be laid out in full at a later point. This only serves to emphasise that there will be little diachronic evaluation of the text.

2.2.3 Deutero-Isaiah and chapters 1-39

Having briefly considered the questions of the authorship and redaction of Isaiah 40-55, attention must turn to the way that the text relates to the rest of Isaiah. The interaction with each of the other 'classic' sections of Isaiah will be evaluated separately, starting with chapters 1-39.

The different proposals on the relationship between chapters 1-39 and 40-55 presented through the latter half of the twentieth century represent a spectrum (and a gradual shift) in ideas: on the one hand, that it was a sheer accident that the two sections ever came together; on the other, that it was an intentional joining intended to highlight different aspects of the two texts in the process. That the idea of a joining only suggested itself after *some* of the text of 40-55 had been compiled may well have been the case, or it may have been intended from the beginning, but few scholars would now suggest that this joining was effected so late that the combination of the two documents should be seen as arbitrary. Thus since the early 1980s, scholars have been generally far more willing to make the *assumption* that there is some form of unity in the whole book and to consider what can be said about it in that light.

For the purposes of this thesis, therefore, a decision on which process or redaction scheme is more likely to have brought chapters 40-55 of Isaiah into their present context does *not* need to be taken. Instead, the context is treated as given—chapters 40-55 follow 1-39—and the text will be investigated as it stands. In the concluding chapter, implications from the thesis on this point will be presented and evaluated, as has already been mentioned in the brief mention of the work of

²³ Childs (1996: 368-69).

Sommer. Even so, no *a priori* decision will be made for the following reasons.

With the general mood of scholarship, there is certainly preference for a two-fold statement of the position. Firstly, that chapters 40-55 were, at some point in their development, designed as an extension of 1-39*.²⁴ The opinions of Rendtorff (1996: 45) on this need to be heeded. Though largely unsympathetic to the value of the *detail* of diachronic research he also recognises the impossibility that an edition of First Isaiah prior to any contact with Deutero-Isaiah could have comprised the thirty nine chapters so labelled. And that is to indicate more than simply the removal of chapters 24-27 and 36-39 to obtain the text of a hypothetical first edition. Secondly, that in amongst the numerous layers of revision, these earlier chapters were themselves edited to provide an orientation to the later chapters. Williamson (1994) puts forward the case for redaction of 1-39* by Deutero-Isaiah personally; other redaction critics vary in the extent to which they consider redaction of 1-55* as a unit.

At the same time, there is also the assumption that the message and content of 40-55 can be assessed without extensive reference to the earlier chapters. Rather than regarding 40-55 as an *explicit* continuation of the message and concerns of the preceding unit, the preferred model is of Deutero-Isaiah reorienting 1-39* to focus into his continuation of the book. Such is the implication to be drawn from Williamson's 1994 survey of a proposed redaction of the then text of First Isaiah by Deutero-Isaiah (155).

In terms of method, we have noted a certain consistency both in that he has intervened primarily at the start and finish of sections and that he has usually employed procedures of combining materials with his own composition. The only exception to this comes at the end of the passage [chapters 2-12] as a whole, no doubt because there was not available from the earlier form of the work the kind of 'second-exodus' passage which he wanted to use in view of the evident importance to him of this theme. ...Finally...he made particular use of the themes and vocabulary of these passages in the course of his own more extended composition in chapters 40-55.

Had this study revealed a redaction method that entailed extensive reworking *within* the main pericopae then it would have been necessary to adopt a different image. The result would have been a more integrated book, with much less of a seam at the border between chapters 39 and 40, or between 33 and 40, if Williamson's proposal (1994: 184-239) that chapters 34-39 *post-date* Deutero-Isaiah is accepted. Instead, the 'topping and tailing' described in the quote above brings an overall reorientation to the earlier text, rather than a rewriting of it. Furthermore, it also results in large stretches of text being left to their own concerns. In summary, the additions in chapters 1-39* provide Deutero-Isaiah's orientation towards the continuation, and this is different to re-writing the whole to make 1-39* a lengthy introduction to 40-55. This accords with Rendtorff's vision (1984, 1993: 167) of Deutero-Isaiah as the controlling portion of the book to which the other parts are

²⁴ The use of an asterisk is a shorthand way of indicating an edition of the text marked out within these current chapters boundaries that does not include everything that our text includes. Instead of needing to laboriously list out which chapters would be included in such an edition, the notation method rapidly reminds the reader that only a partial text is in view.

oriented.

Preparatory study of chapters 51-52 for this thesis revealed a few points where an explicit connection to a part of chapters 1-39* (other than those portions Williamson proposes to be the work of Deutero-Isaiah himself) can be identified, but far fewer than was anticipated before the work began. The evidence supports the idea that in the main Deutero-Isaiah can be studied as a self-referential text. It continues the concerns of 1-39* by delivering a message on the *continuing* fate of Jerusalem and the people of God. It might be presumed that the strength of this extending message is made stronger by tying it explicitly with the previous messages concerning Jerusalem in 1-39*, but to a large extent this was not (apparently) served by extensively altering the content of the earlier message, but by refining it for the later message found in 40-55.

2.2.4 Deutero-Isaiah and chapters 56-66

In this final sub-section of this survey, attention can now be given to the relationship between the third section of Isaiah and chapters 40-55, the initial question that concerning the possibility of redaction of chapters 40-55 by the author(s) of 56-66.

Given the dominant opinion that chapters 56-66 post-date chapters 40-55, and the suggestion from the redaction schemes surveyed above that 40-55 is not an untouched text, there is a strong possibility that Trito-Isaiah is partially responsible for chapters 40-55 as we have them. And if there are *several* different authors in chapters 56-66 (rather than just the one individual who can be called Trito-Isaiah) then the probability of some redactional work in 40-55 is significantly increased. It is notable, though, that only Vermeylen and Steck include chapters 56-66 as part of their study. The other scholars working in this field do not appear to make an attempt to integrate the two sections into one coherent proposal. Most imply that the text of 40-55 was complete before any of 56-66 was written, though it is doubtful that this would be their stated opinion were they to address the question directly. Whilst the discussion of the relationship between chapters 1 and 65-66 indicates that there almost certainly was extensive redaction of the book during the final stages as it approached the text we have received, scholars have few proposals that link together 40-55 and 56-66 in a direct manner.

At the same time most scholars are of the opinion that chapters 56-66 have a different orientation to that found in 40-55. This is almost certainly one of the main factors that discourages scholars from attempting to link them up in a redaction scheme. Many of the characteristic topics of 40-55 are either lacking or are discussed in a radically different way. New topics appear, and whilst Schramm (1995) might dispute Hanson's proposal (1979) on the *identity* of the 'opponents of Third Isaiah', there is still general agreement that the text presents a pattern of opposition in the community and a mood of despondency and disillusionment not to be found in 40-55. Carroll (1979: 150-56) presents Trito-Isaiah as a text that responds to failed prophecy in the sense of reaction to the non-fulfilment of previous announcements. He reads the frequent ethical injunctions of chapters 56-66 as the determination of that community to bring about the glorious future by blaming its

absence on the continued sinfulness of the community.²⁵ The reaction has been written as a new text, however, not by adjustments to the earlier text. It is not a simple matter to create a theory of how the author(s) of Trito-Isaiah may have re-written the earlier text.

How then might the relationship between these two sections of the book be described? Rendtorff suggests (1984, =1993: 167-68) that the relationship works in the opposite direction from that we would expect. The *later* section, chapters 56-66, is oriented towards the central portion of the book, not vice-versa. Thus, far from Trito-Isaiah reading like a great climax to the book, it comes across more like an epilogue. Where we might have expected a continuation of the topics and concerns of 40-55 there appears rather to be pessimistic reflection.

These features of the text have important repercussions for this thesis. The shift in mood and content, along with the lack of evidence for a coherent pattern of redaction by a Trito-Isaianic author, indicates that there is little 'carry over' of ideas from chapters 40-55 into 56-66. For the purposes of this thesis, there is the presumption that a topic identified in the text of Isaiah 40-55 should be pursued into chapters 56-66, but without any presumptions on the implied diachronic relationship. Yet having taken that step, from the research it has become clear that there is only limited contact between them. The general absence of comment in the discussion of Isaiah 51-52, and 40:1-11, does not arise from an absence of investigation: little is mentioned in the thesis since little is present to be commented on.

2.2.5 Summary

This thesis is not over-concerned with chapters 1-39 and 56-66 of Isaiah for two reasons. First, because chapters 40-55 function as the rhetorical focus to which the outer sections refer; second, because the research failed to uncover significant connections between them and chapters 51-52. This does not prejudice any other results and observations that have been found for connections originating with other chapters of Deutero-Isaiah, but the interesting thing is simply that there is very little that can be reported on. The exception to this is the case of $\sqrt{\square\Pi}$, which will be considered in the next chapter.

Deutero-Isaiah is here treated as a potential continuation of an edition of First Isaiah, yet it remains largely a portion that *can* be considered without extensive reference to the earlier chapters. In the final analysis, what will become clear is that Deutero-Isaiah is a surprisingly self-contained text. The canonical text is presented as the continuation of 1-39, but the case for its initial function being a continuation will need to be proven.

There is great benefit to be gained from a consideration of how theme and motif function through the entire book. Yet at the same time, Deutero-Isaiah has such distinctive concerns and motifs that it may still be studied with only a minimal degree of contact with the earlier chapters. It seems fairly

²⁵ See also the discussion in Hanson (188-90).

certain that a number of motifs that were original to Isaiah of Jerusalem were taken up and utilised by Deutero-Isaiah—that of God ‘raising a signal to the nations’, for example, is one that stands out.²⁶ We would have the wrong image of Deutero-Isaiah, however, if we believed that its text were full of such examples. To a great extent, it follows its own concerns and sticks with its own images, topics and theme.

2.3 Summary

The discussion of the background presuppositions concerned with any study of Deutero-Isaiah indicates that the thesis will take a position that coheres with the general scholarly consensus. The work was written in the exilic period, potentially in Babylon but with a strong case for editing in Palestine if not being written entirely there. The canonical text is presented as a continuation of chapters 1-39*, but there is still room for discussion of the idea that it was (at least initially) a free floating piece of text. A reader requires a knowledge of an exceptionally wide range of Israelite literature in order to identify the allusions to, and citations from, other texts. Overall, even in its canonical form the text is surprisingly self-contained, and whilst links to the other sections of Isaiah will be discussed there are few to follow.

In the conclusion we will return to some of these issues to assess how they are affected by the results of the investigation of chapters 51-52, which will be conducted in chapter 4. The most immediate concern for the thesis, however, is to outline the method that will be adopted for that study, which is the primary concern of the next chapter.

²⁶ Clements (1985: 108-09), Davies (1989: 114-15), Williamson (1994: 63-67).

Chapter 3

Rhetorical Trajectory in Isaiah 40–55

3.1 Introduction

With the groundwork on Deutero-Isaiah complete—both the investigation of proposals for its structure and the range of assumptions that need to be clarified—attention can now focus on the method to be proposed and utilised in this thesis. The opening section of chapter one closed with a statement summarising the purpose of the thesis: to investigate the way that structure is generated in Deutero-Isaiah, to look for some ‘enabling conventions’ that have not thus far been recognised. To this can now be allied a basic statement of the method that will be utilised in order to achieve this—a synchronic, literary-critical investigation of the rhetorical and structural role played by chapters 51–52 in Deutero-Isaiah. The imagery that will be utilised to explain this is that of the trajectory, a purposeful development of topics and ideas that is goal-oriented.

This chapter will explain how this investigation is to be carried out before proceeding to present initial results that demonstrate the significance of chapters 51–52 for the whole of Deutero-Isaiah, based on an investigation of the trajectories that are ‘routed’ through these chapters. These results arise from the analysis of the prologue—Isaiah 40:1–11—and the series of texts sometimes referred to as the ‘eschatological hymns’.

3.2 Method

3.2.1 A Basic Explanation of the Method

3.2.1.1 Rhetorical Criticism and Beyond

Though there has been a significant increase in the number and diversity of methods that might be applied to the biblical text, this thesis will be based on a method that can no longer be called ‘new’: Rhetorical Criticism.¹ As a method, its combination of interest in the micro-level of the detail of style and poetic techniques is usefully matched by a consideration of the macro-level of whole poems. It has undergone various refinements since its initial promulgation by James Muilenburg²—further information on that process, and especially its relationship to Classical Greek Rhetoric, can be found in Appendix A—refinements that have been utilised herein as the basis for the main method for analysis of the text of Isaiah 51–52.

Whilst Rhetorical Criticism has proven itself most effective in analysing long poetic units, it is not so

¹ Exum and Clines (1993:15–17).

² Muilenburg (1956 and 1969).

useful for the sort of structure that may span ten or fifteen chapters of biblical text. A method by which such large scale structures might be evaluated has not been so readily identifiable. Typically the method used by scholars has been extrapolation from the results of (some variant of) *Formgeschichte*; some of the results obtained from this technique (and their shortcomings) were discussed in chapter 1 above. This method seems to be forcing *Formgeschichte* to provide results for which it was not suited, as was all too readily demonstrated. All too often, structure has been determined independently of a consideration of the rhetoric of the passage, rather than being something that works in collaboration with the rhetoric.

In looking for a way of describing the rhetorical structure that was not reliant on *Formgeschichte*, a concept that emerged as a candidate was that of 'trajectory'. The term crept into biblical studies several decades ago, credit for introducing it appearing to belong with Robinson and Koester (1971). Their concern (12-14) was to create a more flexible approach to the perception of the historical 'background' against which Christianity emerged. Far from being static, this background—Graeco-Roman and Judaic—itself was constantly in a state of flux and change. As a result, they suggested that this would be more effectively envisaged as a trajectory, even though the term 'may suggest too much determinative control' (14). From there the term has gained currency from various other appropriations; for example, both Goldingay (1987: 40-43) and Sherrifs (1996: 16) use it to describe a pan-biblical development of a biblical topic/theme. Interestingly, Darr (1994) does not appear to use the word 'trajectory' to describe the result of her 'sequential reading' of Isaianic metaphors, though it would seem apt for her approach to the text.

Trajectory usefully conveys the idea of a text having its own 'agenda', that there is an overall shaping to the text intended to bring about effective communication. Since it is not a term otherwise in use in linguistic studies, and since there does not appear to be a term in that field that might have been utilised, trajectory is a valuable term to describe this process. It is also only a small development of the standard range of tools gathered together under the heading of Rhetorical Criticism.

In this way the concept of a text as a group of trajectories interacting to create an overall trajectory stands as a stark contrast to the image of Isaiah as a 'labyrinth' perpetuated by Miscal (1992a and 1993), an image that 'permits the text no directive power', as Darr notes (1994:21). Unfortunately, one feels at times that Miscal got lost in his labyrinth. The concept even allows for the idea of the large scale structure transcending, or even skipping over, the units identified through Rhetorical Criticism. As will be demonstrated, the image of a trajectory is a valuable analytical tool for large scale structures.

3.2.1.2 From vocabulary to trajectory

Having laid out the reasons for fixing on 'trajectory' as the most appropriate term for this interpretative method, it will now be possible to explain the means by which a trajectory is identified. Whilst the process will be defined in more detail over the next few pages, in essence a trajectory is generated by linking together the pericopae, verses and part-verses that contain the

same, or similar, subject matter. The primary basis for this is the vocabulary of the text.

Having identified potential texts and verses by a general reading, key words are studied with the aid of a concordance—in this case, Lisowsky—to identify all other points in Isaiah (not just Deutero-Isaiah) in which they are used. At the preparatory research stage on Isaiah 40:1-11 and chapters 51-52, this was done for every single word, though the results presented below are much more selective. For most words the process was also continued into a search for inner-biblical allusions. This brings to the surface all those minor references and allusions that can so easily be overlooked. As Mettinger's seminal work on the servant songs (1983) so readily demonstrated, a topic cannot be correctly studied unless every reference to it is incorporated into the discussion. The analysis of the eschatological hymns later in this chapter will readily illustrate how the work of Westermann, Mettinger (ironically) and Matheus is in need of a similar enhancement. With further consideration, where appropriate, of synonyms a comprehensive survey of the subject matter is ensured. For this, *DCH* proved invaluable. At the same time, a subject matter for discussion is not defined merely by the presence of solitary words, so the study will be much broader than is implied by the mere counting and labelling of words.

Having done this, the identified portions of text are sequentially studied for traces of development and enhancement in the text's concerns. Though this might appear to be a recipe for taking texts out of context, this is not in fact the case. It is in looking for the way that a particular topic has altered since the previous occasions that it was discussed that the verse under consideration can be better interpreted. The context of the verse(s) is vital to this process. At the same time, a sense of the ongoing progression of thought is generated, a progression that can be likened to the trajectory of a missile.

The process is aided by the somewhat repetitious nature of the text of Deutero-Isaiah; it is hampered, though, by the danger of fragmentation. Theoretically, trajectories could be generated by treating each individual subject matter—tracing the route taken through the text—independently of all others. However, it has proven far more effective firstly to bring these topics into groups, and then to study the interactions within (and between) these groups. Though care is needed not to force individual topics into some sort of amorphous homogeneity—a problem that will be discussed further below—sensitive grouping will allow the interactions present within the text of Deutero-Isaiah to be mirrored in the interactions modelled in the abstraction.

3.2.1.3 Procedure in this section

In order to achieve these aims, this section of the chapter falls into two sub-sections. This first sub-section is a presentation of the concepts involved in the analysis. The key terms—topic, theme, complex of topics and rhetorical trajectory—will be defined, so as to avoid confusion, and the characteristics and contents of each complex will be presented prior to being compared briefly to some related studies. Some initial concerns that might be raised about the method will also be addressed.

The second sub-section is an investigation of the validity and value of this procedure: the topics introduced in the prologue of Deutero-Isaiah will be traced through the rest of the text, noting the way that particular emphasis (or de-emphasis) is generated to create a focusing of attention in the reader. This will include an analysis of one of the complexes to demonstrate how the different topics brought together enhance once another and reveal depths within the text and its rhetoric. Some of the dangers that might undermine the procedure—especially that of unwarranted simplification—will also be considered.

3.1.1.4 Summary

To summarise, Rhetorical Criticism provides excellent tools for the small-scale analysis of a text, but not for the large-scale. For larger scale connections and relationships, the concept of trajectory provides a suitable image around which to construct a way of envisaging the text that does not rely on extrapolations from small-scale structures. The constituent parts of a trajectory are to be identified primarily from the vocabulary of the text, but can be expanded, for example, by the consideration of synonyms. The means by which this process is achieved can now be described in detail.

3.2.2 Defining and distinguishing terms

The first stage of any detailed explanation of a method is to ensure that the technical vocabulary of the method has been clearly and precisely defined. The starting point for this method would be the difficulties surrounding the terms 'theme' and 'topic'.

3.2.2.1 Theme and topic

There is considerable variation in the literary world on how the two terms 'topic' and 'theme' are to be defined and distinguished. Examples of this are not difficult to locate and readily illustrate the fact that they are in danger of becoming synonyms.³ However, a student of biblical studies will inevitably want to bring Clines' *The Theme of the Pentateuch* into consideration. Clines (1997: 19-22) provides five different ways of visualising theme that draw boundary lines and so delineate the area within which the word 'theme' can be used. His investigation adopts the assertion (22-23) that there can only be *one* theme in any particular text:⁴ theme is the term to be used for the results of a macro, or discourse, level of study of a text. The closest he comes to a direct definition (23) states that...

...the best statement of the theme of a work is the statement that most adequately accounts for the content, structure and development of the work.

It is this definition of theme that will be utilised herein.⁵

³ For example, to describe the central subject matter of a sentence, MacDonald (1992: 168) and Rosenbaum (1997: 26) use 'topic' whilst Brown and Yule (1983: 126) prefer 'theme'.

⁴ This approach is supported by MacDonald (1992: 170).

⁵ These comments were initially written with the first edition of Clines' work in mind. In the 'afterword' of the second edition, he distances himself from some of the ways he expressed

Before continuing to define some other terms, it would be relevant to ask in passing what theme for Isaiah can be identified. Several studies agree that (to some extent or other) Isaiah is concerned with the on-going fate of Jerusalem and its people. As expressed by Dumbrell (1985: 112, his emphasis):⁶

the *overmastering* theme...[is] Yahweh's interest in and devotion to the city of Jerusalem. ...the interest in the fate of the historical Jerusalem and the eschatological hopes bound up in the notion of Jerusalem which the book of Isaiah develops can be seen to be the factor which provides that theological cohesion of this work and gives it its unitary stamp.

Returning to the definitions of terms, this decision on the meaning of one term—theme—allows for the clarification of the other—topic. MacDonald notes (1992: 168) that the word 'topic' is used by different scholars to discuss a text on three different levels: 'sentence, paragraph and whole discourse'. Of these three, one—whole discourse—has already been covered by the definition accepted for 'theme'. Rather than try to decide which of the other two levels of discussion is to be covered by 'topic', and which will need a third term to refer to it, this thesis will permit a degree of imprecision by allowing the one term 'topic' to refer to both levels of discourse. If the thesis claimed to be a discourse analysis of the texts of Isaiah 51-52 then this state of affairs would quite possibly be unacceptable. Its value at this stage is simply that it allows a degree of pragmatism: the analytical pedigree has been lowered sufficiently to allow for an effective analysis of the text. It will be equally relevant to state that the topic of a particular paragraph/pericope is 'the servant' as it is to say that the topic of a half sentence/verse is 'the servant'. As mentioned before, Mettinger's work demonstrated that it was only in overlooking the half sentence discussion of the servant that the notion of the songs as entirely independent pieces could be maintained.

The result of this flexibility is that there is no limit to the number of topics that a pericope may contain: each sentence will have a topic; further 'topics' may be introduced in the discussion of that first topic; the whole pericope may have a topic that is only indirectly mentioned in its text.

3.2.2.2 Complex of topics

An immediate consequence of these definitions is that there is potentially an extremely large number of different topics to be discerned in Isaiah 40-55. Even as short a text as Isaiah 40:1-2 contains at least five topics—comfort, the people, Jerusalem, sin and punishment, as will be discussed below—and it would not be stretching matters unduly to include three more—the use of personal pronouns to indicate the closeness between God and his people, Yahweh's hand and a double payment. Clearly, there will be an explosion of topics over sixteen chapters. However, far from increasing exponentially, there is a manageable limit on the number of topics utilised: the text continually returns to a limited palette of subjects. Furthermore, it would give the wrong impression to imply

himself in the first edition, in particular (1997: 132) the idea that there might be such a thing as a theme. To enter into debate with him on this point is, however, to enter into the entire debate over the place of reader response criticism. Suffice it to say that I find myself more in tune with the earlier than the later Clines on this point.

⁶ Watts (1985: li-lij, lv-lvii), Dumbrell (1985), Sweeney (1988: 96-99), Webb (1990), Seitz (1991) and Clements (1997) all come to very similar conclusions.

that these topics are all isolated and unconnected to one another: they coalesce into typical combinations that do not need to be separated in quite such an extreme way as just portrayed, and are often used in distinctive groups that can be identified.

In addition to this, it will also become apparent that on many occasions one topic may be said to dominate the discussion for a prolonged period of time. So distinctive is this that the term 'main panel' might be proposed as a ready reference to these extended pieces of text. Several examples can be readily cited: the discussion of Yahweh's character in 40:12-31, the idol polemic of 44:9-20, and the fourth servant song of 52:13-53:12. At the opposite extreme, sometimes a topic appears in such a casual way that it might almost be overlooked. These might also be referred to under the term 'passing mention', the use of the word 'rejoice' in 41:16 being a suitable example.

Bearing these different characteristics in mind, there will need to be a way of linking these topics into related groups, whether they are discussed at length in 'main panels' or only in 'passing mentions'. To this end the concept of a 'complex of topics' has been proposed. As an initial working definition, we can state that a complex of topics is a gathering of related topics under an umbrella title. The advantage of the word 'complex' here is that it conveys both the sense of a grouping and that this grouping is difficult to describe or formulate. The umbrella title does not have the status of a 'theme' but allows the analysis meaningfully to bring topics into valuable interaction and juxtaposition, no matter what length of text is under evaluation. The potential proliferation of topics is brought into manageable proportions, and analysis can proceed on the basis of some broad characteristics of the text as well as individual features.

3.2.2.3 Rhetorical Trajectory

The primary purpose for discerning complexes of topics is to allow for a consideration of the long-term connections and development of thought and ideas in Deutero-Isaiah. The term 'rhetorical trajectory' refers to that development, and is the final term that needs to be defined.

The word 'rhetorical' readily indicates the connections to Rhetorical Criticism being established in this method. The word 'trajectory' is used to emphasise the notion of a *directed* development in the rhetoric of the text. Whilst agreeing with Robinson and Koester (1971: 14) that the term 'may suggest too much determinative control at the point of departure, the angle at which the movement was launched, the torque of the initial thrust', there is a significant difference between their concerns and ours. Their situation is the historical development of an idea that, as time unfolds, cannot be aware of a 'goal' or end point; the text, however, has just such an end point, even if the reader is unaware of what that goal consists of. Unlike the ballistic missile, subject only to the laws of gravity and friction as it proceeds on its way, the text must create its trajectory at each and every point, but likewise can alter and reshape it at any given point rather than follow an inevitable path.

In short, the idea of a trajectory is only an image that presents a valuable way of envisioning and describing the progress within a text. Our concern is to investigate the means used by the

author/redactor to create this shaping, believing that there is such a shape to be discerned. The term 'trajectory' is also valuable since it suggests that a text is far from the blank canvas on which meanings may be painted (as implied by some elements of contemporary literary theory). Readers may well be involved in generating the meaning of a text, but the text is involved in circumscribing the range of meanings that might be generated from it. At the same time, this conceptualisation of the text should not fall foul of such matters as 'authorial intention', as famously challenged by Wimsatt and Beardsley (1946).

It should also be noted that there is a degree of flexibility to the term 'trajectory'. As will become clear, each complex of topics has a trajectory; but so do many of the individual topics that make up the complexes. Furthermore, this suggests that Deutero-Isaiah as a whole also has a trajectory. Though this may conjure up the somewhat confusing image of overlapping curves, the proposal that the topics are to be gathered into complexes indicates that the trajectories of individual topics also coalesce into the trajectory of a complex.

This description should also indicate that priority is being given to sequential reading rather than the sort of reading that, already being aware of the general contents of a book, may constantly move around the book. There is no intention to decide if that means that the book is designed for oral rendition rather than reading. Instead, the intention is to emphasise the fact that virtually every book is designed to be read from front cover to back, and that the author anticipates a process of discovery in the reader as he or she does so.

As a minor digression, we can note Powell's (2001: 18-19) entertaining description of a colleague who insists on reading the concluding chapters of murder mysteries before the rest of the book, thereby being better able to appreciate the author's skill in controlling our information. This only seems better to emphasise the point being made here: that a sequential reading is anticipated by the author and specific effects generated on the assumption that this will be the case.

3.2.2.4 Summary

Though a range of terms have been now been briefly defined—theme, topic, complex of topics and rhetorical trajectory—the only really original term being introduced here is 'complex of topics'. Containing, as it does, another of the key terms to be used—topic—it constantly reminds the reader that our study concerns the interactions between the subject matter of Deutero-Isaiah, including contradictions, reversals and enhancements. To describe that process as it unfolds sequentially within each complex, the term 'trajectory' enforces the sense of a purposeful direction contained within the rhetoric: that whilst it does not meander aimlessly there is still the sense of not being sure exactly where the process will lead us.

3.2.2.5 The Four Complexes

The result of this reading and analysis of Deutero-Isaiah is the proposal that four complexes of topics are present: first, the character of Yahweh; second, Babylon and Zion; third, the journey;

fourth, the servant. These subjects appear to represent the main bulk (if not the vast majority) of material present. Furthermore, they seem to be the essential elements that need to be included in a statement of the overall thoughts and concerns of the text. In other words, they indicate the main issues that need to be related together for a successful summary of the theme of Deutero-Isaiah. This does not in any way contradict the earlier observations on the theme of Isaiah. To the contrary, the titles chosen for the four complexes of topics indicate that these four elements interact to generate the concern of that more limited portion of text.⁷

3.2.3 Potential Weaknesses and Problems

Before continuing to an analysis of some portions of Deutero-Isaiah using the method just outlined, there are four different issues that need to be addressed, since they potentially under-cut the methodological procedures utilised in this thesis. Two come from Klaus Kiesow: the difficulties that arise when texts with radically differing view points on the same subject matter are unthinkingly combined; and the implications of the exodus/Exodus allusions in Deutero-Isaiah. The third weakness to be noted and evaluated is that of illegitimate totality transfer, a concern expressed by Barr. The fourth area is then the need to clarify the difference between the intra-book trajectory and inter-book allusion, raised by the work of Sommer.

3.2.3.1 The potential danger from simplistic groupings

The first issue that potentially might damage the effectiveness of the method concerns a simplistic grouping together of verses that discuss the same topic, but from radically differing viewpoints. Such concern is voiced by Kiesow (1979: 19, and n40), responding here to earlier scholars.

Eine solche Zusammenschau läßt sich aber nur mit einiger Gewaltbarkeit durchführen. Dies gilt, abgesehen von mancher Widersprüchlichkeit in Einzelzügen—Vgl. die eine Jahwestraße 40,3 mit den vielen Straßen 49,11; die Vernichtung der Ägypter 43,17 mit der Tötung des Meeresdrachens 51,9; die bestätigende Aufnahme der Pentateuchtradition 48,21 mit der Antithetik 52,12.

These concerns are genuine and valid, and it is important to ensure that they are accepted. However, if they mean that verses that express differing perspectives on the one topic cannot be related together, then his concerns are unnecessarily restricting. A response to his concerns needs to consider two aspects: first, the concept of Exodus allusions in Deutero-Isaiah; second, the validity of combining such texts despite their differences.

To start by tackling the second of these two concerns, the problem lies more in the *unthinking* combination of texts without making allowances for their differences. This has already been discussed and forms one of the key aspects of the method being proposed: it is only with a full awareness of the distinctiveness of each verse and reference that they can be brought into interaction with one another. The fact that they have differing perspectives is something to be

⁷ In appendix C, the results of this analysis of Deutero-Isaiah to form these four complexes is presented in tabular form.

encompassed by the method, not ignored. Thus this thesis affirms that verses need not be kept separate because some of the details differ. The poetic voice heard in Deutero-Isaiah delights in bringing new facets of a topic to light by shifting the emphasis and interaction of the ideas, as a consideration of the first concern raised by Kiesow will illustrate. It is only in correctly bringing these verses together that an effective interpretation of the text will result.

3.2.3.2 Exodus allusions in Deutero-Isaiah

The first issue raised by Kiesow will require lengthier consideration. There has been debate in recent decades concerning the correct context in which to interpret the imagery of verses such as 40:3-5. The traditional approach to this passage has been that it uses the narrative descriptions in the Pentateuch of a departure from Egypt, along with potential Babylonian parallels (to be discussed further below), as the source image for prophecies of a similar triumphant departure from Babylon. Examples of this sort of analysis come from a variety of authors working and publishing up to the late 1970s. Thus, for example, Hanson (1975: 70) might still write of 62:10 that

no longer [as compared to 40:3-5] is the preparation to be made for the dramatic passage of Yahweh through the wilderness as he leads the exiles in a second exodus....

Anderson (1962), Kiesow (1979) and Simian-Yofre (1980) suggest that Deutero-Isaiah is in fact bringing together previously separate images and ideas from the ancient traditions. Furthermore, they suggest that it was this combination that provided the impetus for the combination now seen in the book of Exodus. Willey (1997: 132-37) takes much the same position, with reference to Isaiah 52:11-12, except for suggesting that Deutero-Isaiah is combining actual texts that others would later bring together in the Pentateuch. Thus, far from being a *second* exodus, the departure from Babylon was the departure to which other departures should be related. Whatever actually happened historically that prompted the Exodus traditions, these traditions were recast in the light of the Babylonian departure.

From a different perspective, Barstad (1989, *passim*) argues that the texts have been misconstrued and that there was not a departure/journey from Babylon at all. Instead of referring to some sort of physical journey from Babylon, or the Diaspora, the texts are metaphorical. The problem with this, however, seems to be the assumption that it must be *either* a literal road *or* a metaphorical reference to such things as the preparation of one's own life to receive and respond to the return of Yahweh to his people.

From the point of view within this thesis, however, this issue has little impact. There is certainly much of value in the need to consider the historical development of the ideas and traditions incorporated into the Pentateuch, and previous scholarship may be forgiven for assuming a particular chronological relationship that cannot be sustained any more. The text of Deutero-Isaiah, however, can be investigated without the need to consider if a particular verse is reflecting on ancient traditions, re-shaping those traditions, or generating ideas that will be combined in new ways to create supposedly ancient traditions. Deutero-Isaiah has its own way of presenting these relationships, and it is that

which can be investigated without the need to add the complication of the question of the origin of these ideas. Thus, to use the phrases 'first exodus' and 'second exodus' need not be a statement of opinion on the diachronic origins of the material but a recognition of the way that the widest context of the text—the final version of the Hebrew Bible—presents the material.

This understanding can be appreciated by a consideration of Isaiah 43:16-21. The pericope begins with a clear and undeniable reference to the Exodus traditions in verses 16-17, with its description of the Reed Sea crossing and the slaughter of the Egyptian army. Of all the potential allusions and references to this ancient tradition, Kiesow (1979: 21) describes this as 'unbezeifelbar', Barstad (1989: 97) as 'unmistakable'. Verses 18-19b point the audience to the new orientation they need to adopt, the content of which is described in verses 19c-20. Further Exodus allusions in the latter portion of the pericope are created by the statements that Yahweh will 'give water in the wilderness...drink to my chosen people' (v20); Exodus 17:1-7 and Numbers 20:1-13 include stories of the miraculous provision of water in the desert that bear sufficient parallel to this statement. Despite this, few commentators mention these potential connections. Maybe it is simply too close to the explicit Exodus statements of verses 16-17 for them to feel it worth mentioning; only Whybray (89) and Motyer (337) even vaguely comment on it. In support of this claim though, the provision of water is also explicitly mentioned in Isaiah 48:21. Though only the word מַיִם is common to both 43:19-20 and 48:21, there seems more than enough basis to support the Exodus allusion in the former.

The result of this is that the inclusion of these water allusions from the *old* Exodus in the section on the *new* things enhances the link that is being created between Yahweh's actions in the past and his new actions for the present/future. As far as the text is concerned, there have been previous actions of Yahweh that are now pointed to in order to encourage the audience of Yahweh's concern for them now and in the future.

A further aspect of that link is generated by the use of the יָרָא in both sections of the sub-unit. Of course, יָרָא is far too standard a word to indicate the common topic simply by its presence. What does make the connection is that in verse 19 there is a transformation of the statement in verse 16 that Yahweh 'makes a way in the sea', and in so doing makes a profound and important link between them. Yahweh acts to make a way for the people, *however that needs to be effected*. On these grounds, Barstad's claim (1989: 97) that there is no connection between the two liberation and journey events must be questioned. In the first exodus, that was a way through sea; in the new exodus it will be a way through the desert. Each represents the most obvious physical barrier preventing the people gaining easy access to the promised land. The most important aspect of the link is that Yahweh himself will make this way: he will act, and the people should respond in praise (perhaps reminding us of Exodus 15).

The key verse for consideration, however, is the pivotal centre in v18—do not remember the former things, or consider the things of old; I am about to do a new thing—which labels the references to the Exodus as the specific example of the רֵאשִׁינוֹת, former things, and links it to the listing of the חֲדָשִׁים, new thing, in 19b-20. A connection is generated between something that happened in the

past and Yahweh's coming actions for the future. Even if it is Deutero-Isaiah himself who is bringing these traditions together, and so effectively inventing a *first* exodus, at least there needs to be a recognition that this is the way that the text intends us to understand matters. And even if, *à la* Barstad, this is not a reference to a specific second exodus from *Babylon* but only Yahweh's general action on behalf of the Israelites throughout the Diaspora the difference is only in the specifics of how that will come about, not in the idea that there will be a journey of some sort.

Contra Barstad, far from seeing the need to sweep away the idea of a specific journey from Babylon in favour of a number of journeys from the Diaspora, I see the latter as the extension of the former. Deutero-Isaiah declares that Yahweh cares for all of his people, wherever they may be. Just as there is a journey for those in Babylon, because Yahweh lovingly brings them back to him, so there is a journey for the Israelites in the general Diaspora, which will include the Gentile nations coming in acknowledgment of Yahweh. His argument (1989: 97) that the wording of verse 14—I will send to Babylon—precludes a journey *from* Babylon seems, on the contrary, to argue in favour of it, especially if Deutero-Isaiah is personally based in Judah/Jerusalem. Far from Barstad's thesis 'not Babylon but everyone', Deutero-Isaiah seems to present the idea of a journey that is 'first Babylon, and then everyone'.

As was outlined earlier in this chapter, there is no inherent difficulty in bringing together texts that utilise Exodus imagery, or which place a different slant on the imagery, *provided* we remain aware that there are differences and that appeals to the book of Exodus may be very inappropriate. The focus in this thesis will remain on the way that Deutero-Isaiah presents the imagery to create a trajectory with a specific message for the audience. Ultimately, however, it will potentially run the risk of generating inappropriate reminders of this issue to speak of a 'second exodus', or even an exodus at all. It is for this reason that the title 'journey' will normally be used to refer to this complex of topics.

3.2.3.3 Trajectories and illegitimate totality transfer

A separate issue that impinges on the notion of trajectories is that an 'illegitimate totality transfer' is required, or inevitable.⁸ Barr's concern in describing this problem was that it is incorrect to read everything known about a word from the entire Bible into each and every occurrence that can be found. Within the context of this study, it might appear that a similar cumulative awareness is being assumed, that every time a topic recurs an awareness of the way it was used on every previous occasion *must* be in the mind of the reader.

In reaction, it can readily be asserted that such a claim would certainly be excessive and unwarranted. We certainly cannot be absolute on what is happening in the mind of any reader let alone every reader of the text. Likewise, to suggest that *every* nuance of the previous uses of a topic will be called to mind as the topic is encountered again is simply overstretching the case. At the same time, though, it would be going to the opposite extreme to suggest that *nothing* of the

⁸ Barr (1961: 218 and 222)

previous uses is called to mind. The main concern of this thesis is the way that topics are used in a single discourse, and the proposal that every time a topic is encountered in one text must be viewed as a fresh virgin encounter is manifestly absurd.

The aim herein is to use the privilege and indulgence to compare these separate uses of various topics to see how they are refined and developed as the text progresses. That all these nuances and overtones will be immediately apparent to any or every reader is neither assumed nor demanded. Nor is there any intention to delve into the minutiae of the psychology of our perception of texts, nor the minefield of authorial intent. Even so, it is a part of the method that the way topics are used in a compact text may legitimately be considered, albeit in awareness of the need to steer a clear course between this Scylla and Charybdis.

3.2.3.4 Trajectories and allusions

The final area of concern that needs to be discussed is to clarify the difference between the intra-book trajectory and the inter-book allusion. In chapter 2, the idea that Deutero-Isaiah frequently alludes to the writings of other biblical texts, and that this has long been known by scholars, was mentioned. Benjamin Sommer's recent publications (1996 and 1998) extensively investigate this phenomenon as it appears in Deutero-Isaiah, providing some penetrating insights into the extent and diversity with which this occurs. Initially, it might seem that allusions and rhetorical trajectories are either closely related, dependent on one another or even identical; such is not, however, the case.

The main basic difference between the allusion and the trajectory is that the former is a one-to-one relationship for a particular moment normally with a *different* text, the latter a developing relationship *within* the one text. Each is a method of relating widely separated verses together, the one concentrating on connections between books, the other on connections within them.

For precision, it is also true to say that there may be allusion within the one text, especially in the terms that Sommer establishes. In this instance, it all depends on how Isaiah 1-39 is viewed in relation to 40-55. For Sommer, these are texts that should never have been so intimately related, and so are viewed as different texts. Any similarity between a text in 40-55 and 1-39 must be treated as an allusion. In many senses, I find myself in agreement with this. Accepting such disparate dates for the composition of these two portions of Isaiah, they are best regarded as different texts. However, I disagree with him on the grounds that the only version of the text we have has brought these two portions together. There is therefore every possibility that a trajectory has been created that ties together elements of 1-39 and 40-55, in contrast to the impossibility of calling any connection between Isaiah 40-55 and Jeremiah a trajectory.

A good example of the different interests of the two systems is provided by Isaiah 52:7-10. Here there is a clear allusion to Nahum 2:1-3 (Sommer 1998: 82-84), one that picks up the prophecy issued by Nahum and makes slight alterations to it to fit the unfolding situation faced by the Israelites. What previously, for Nahum, concerned the Assyrians is now declared by Deutero-Isaiah to be the

fate of the Babylonians. There is still a prediction of the future, but now repredicted, to use Sommer's term, of a different world power.

The veracity of this observation about the allusion is in no way called into question by an investigation of rhetorical trajectories. In contrast, the trajectory is more concerned with the similarity of Isaiah 52:7-10 to Isaiah 40:9-11 than Nahum. The imagery of mountains and good news messengers indicates that there is more than mere passing similarity between them. At the same time, there are insufficient similarities to justify a suggestion that Isaiah 40:9-11 is based on Nahum 2, but more than enough similarities to Isaiah 52:7-10 to justify the proposal that Isaiah 40:9-11 and 52:7-10 are connected. Indeed, this connection has been long accepted by scholars. By introducing the idea of a rhetorical trajectory, interest is focused onto the way that these references anticipate, and develop on from, one another, which is a development and refinement of what has previously been practised by scholars. The allusion investigates extra-textual connections, the rhetorical trajectory intra-textual connections.

A second difference, but one that is especially vital, is that the trajectory has a cumulative rhetorical effect in the text, the allusion a quite different effect. Unfortunately, the discussion of the rhetorical effect of allusions would rapidly take us well outside the concerns of this thesis; Sommer (1998: 152-84) discusses many aspects of this, and reference can be made to his work for further information. Suffice it to say that though there is inevitably a rhetorical effect from the frequency with which allusion occurs in Isaiah 40-55—in Isaiah 51-52, for example, Sommer indicates (323-24) that there are only nine verses out of the thirty six total that do *not* have an allusion contained within them—it is rather different to that generated by the rhetorical trajectory.

A key problem for an author who quotes from another text is that a reader cannot identify an allusion when he or she is unfamiliar with the text that is being alluded to. (It was primarily with this in mind that the earlier discussion of a Palestinian location for Deutero-Isaiah emphasised the literacy level of the peasant Israelite.) On this point, its rhetorical effect *as an allusion* is non-existent for any particular member of the audience who does not know the text being alluded to. The contrast with the trajectory is that it only requires the audience to be familiar with what has already been heard/read in the one text. Inevitably, one cannot declare with absolute certainty that *everyone* in the audience will remember the previous use of an imagery, but at least it can be asserted that the image in question has definitely been present, and the audience has had every opportunity to spot the connection. As discussed previously, there might even be a subliminal effect when the allusion is not consciously recalled. Thus to return to the example of Isaiah 40:9-11 and 52:7-10, the use of the mountain and messenger imagery in 40:9-11 prepares the audience in some way for what will be read/heard in 52:7-10. Since the two texts are not absolutely identical, but display elements of development and realignment, those differences can be investigated. The proposal in this thesis is that the rhetorical trajectory will accomplish that. The audience member who has never read or heard Nahum will still be potentially capable of experiencing the rhetorical effect created within Deutero-Isaiah itself from these two texts. That 52:7-10 also alludes to Nahum does not contradict the

trajectory; a full explanation of the verse needs to incorporate both rhetorical effects.

Sommer muses (1998: 173-85) on the reasons for the frequent use of allusion, and proposes that a significant reason for its use is validation for Deutero-Isaiah's work as a prophet. Working in a situation where prophecy was heading into a decline, the value of allusion as a literary technique was that it permitted the new prophecy to be directly and clearly linked to the work of the past. The ideas introduced by Sommer—that Deutero-Isaiah was working on earlier prophecies in order to restate them (repredicting), reverse earlier prophecies and to demonstrate how they had been fulfilled—have usefully and effectively demonstrated a purpose behind the technique. What might previously have been viewed as a curiosity has now been shown as a vital part of Deutero-Isaiah's self awareness as a prophet and the inheritor of tradition.

It is noticeable, though, that these categories—reprediction, reversal and fulfillment—do not overlap with the interests of the rhetorical trajectory. Sommer (1998: 82-84) treats Isaiah 52:7-10 as a reprediction of Nahum 2:1-3. What was a future event for Nahum is treated as an event still in the future for the audience of Deutero-Isaiah, given that it is to be applied to Babylon not Assyria. There is nothing about the reprediction, though, that automatically makes it the grand climax of chapters 40-55. This might be the case if it was the *sole* example of the technique in the whole of Deutero-Isaiah, but Sommer is at pains to point out that the techniques are all-pervasive. To recognise the reprediction as the grand climax of the text, the wider context of the text in and of itself must be investigated. It is with the awareness of how trajectories are created and focused that this latter piece of information can be obtained, and will be demonstrated in the coming chapters of the thesis.

In summary, the rhetorical trajectory does *not* work against the investigation of allusions to other texts. The core reason for allusion is one of validation of the new text and its author; the reason for trajectories is to generate the persuasive arguments that will convince the audience of the importance of the message contained in the text. The trajectory's concern is totally with the rhetorical effect created when reading the one text as laid out.

3.2.3.5 Summary

The consideration of the potential weaknesses of the method at such an early stage is intended to prevent a simplistic utilisation of it. Whether this be through a concern to take verses in their context and incorporate contradictions and differences in the evaluation or realism in the extent of an audiences ability to recall what was heard previously, this has enabled an overall strengthening of the method. Explanation of the difference between an allusion and the trajectory should also clarify the intention of the thesis, and demonstrate what can be (and cannot be) claimed of the method.

3.2.4 Content and argument in each complex

The discussion can now turn to an investigation of the text of Deutero-Isaiah. Initially, this will be done on a large-scale basis. Having stated that there are four complexes to be discerned, it would

be valuable to proceed by unravelling those complexes, as it were, to uncover the constituent topics that make them up. Each will therefore be described in turn. As a part of this descriptive process, no matter how cursory, there will also be a consideration of some other subjects that might have qualified as complex headings, especially that of Cyrus. This should clarify some of the underlying principles that have guided the process of moving from topics to their combination in complexes.

Without implying any hierarchical status for it in relation to the other complexes, we begin with the complex of topics that gathers together discussion of the character and personality of Yahweh.

3.2.4.1 The character and personality of Yahweh

This complex contains a highly diverse collection of material from Deutero-Isaiah. An overall coherence is still readily discernible, however, for they all contribute to a vindication of Yahweh's character and decisions, and provide the basis on which Israel might (again) trust him. In presenting this diversity within the complex around the character of Yahweh the diversity of 'Israel's verbal testimony' in the five areas—creating, promising, delivering, commanding and leading—recognised by Brueggemann (1997: 145-212, and especially the summary on 'incomparability' in 206-209) is reflected. Especially notable is the prominence in Deutero-Isaiah of many of the verbs identified by Brueggemann.

Yahweh is presented as the originator and orchestrator of events, both recently and in pre-history, and therefore the one who will establish history yet to be. He is the creator, of the world and the nation. He is the redeemer and protector, whose guiding hand has lain behind even the catastrophes that have befallen Israel. He is the one who has announced these events and disasters in advance. Though his people are absent from his 'home territory', Yahweh is still more powerful than the Babylonian gods, who themselves will go into exile and who are banished from the divine court as pretenders to the title 'god'. In comparison to him, everything else is transitory and passing: enemies, exile and the heavens and earth themselves. And he is the comforter, the shepherd-king who will both lead the people and be their rear guard.

The extent to which Deutero-Isaiah is proclaiming established knowledge about Yahweh, or is creating new knowledge about Yahweh, is a fascinating debate, yet one that lies distinctly outside the realms of this thesis.⁹ If the model presented by Lang (1983) of two 'versions' of Yahwism in conflict up to the exilic period is accepted, then Deutero-Isaiah can be readily seen as the foremost spokesperson for the 'Yahweh only' party that came to completely 'wipe out' the opposition. This means, however, that Deutero-Isaiah is better seen as primarily a proclamation of accepted knowledge *for that party*. For our purposes, the rhetorical thrust of Deutero-Isaiah is identical whether it is viewed as original proclamation or established knowledge: a response to the sort of despair presented in Lamentations.

⁹ Brueggemann (1997: 74-78) highlights the central role accorded to the exile, and the response to the crisis in faith it generated, in a contemporary interpretation of the Old Testament. Extensive investigations of the question are provided by Ackroyd (1968) and Klein (1979).

Within this complex there are two topics that are so extensive that they could almost be accorded the status of a complex in their own right. These are the idol polemics and the topic of Yahweh the creator. Each has been the subject of significant study: the idol polemics in Spykerboer (1975) and Clifford (1980), the relationship between the topics of creation and redemption in Deutero-Isaiah from Stuhlmuehler (1959 and 1970), and more recently from Lee (1995). The reasons for incorporating them into the one complex have already been indicated: even if both topics can be broken down into a further series of topics/images, they are utilised to the extent to which Yahweh's character can be demonstrated. For example, the idols are discussed to provide a foil by which Yahweh can be better illustrated, discussed not so much to set out an argument on the advantages and disadvantages of idol worship as to illuminate Yahweh's genuine activity as a god in the face of their inability and inactivity.

The creation texts illustrate Yahweh's power and ability, rather than provide a dogmatic treatise on creation *ex nihilo*. When reading these texts the feeling is not that the poet's primary intention is to provide information about the doctrine of Creation, or that he urges his compatriots to adopt a new doctrine that had not previously been recognised. Despite the huge importance of these texts for our overall biblical understanding of this aspect of doctrine, Deutero-Isaiah is not attempting to articulate a theology of creation: he is using and expanding a *given* theology of creation. Thus we will better integrate Deutero-Isaiah's statements about Yahweh the God who creates by noting with Brueggemann (1997: 117-313, but especially 145-164) that the aim is to provide testimony about Yahweh. Deutero-Isaiah works from a recognised doctrine of creation to urge the audience to extrapolate from it and so learn something about Yahweh's character.

Contra Clifford's claim (59-67), creation is not the 'leading idea' of Deutero-Isaiah, if by that statement the concept that it is the most significant aspect of the message is intended. Furthermore, it seems that the essential message of Deutero-Isaiah could be (and normally is) expressed without reference to creation or Yahweh as Creator. The topic plays only a supporting role in a larger context, and so should not be separated out.

Therefore, even though these two topics demonstrate aspects of the rhetorical trajectory already discussed—especially in having a 'main panel' in 40:12-31 and 44:9-20—they do not function with sufficient independence to warrant separate consideration.

3.2.4.2 Babylon and Zion

Moving to the second complex for discussion, the complex about Babylon and Zion incorporates diverse material that discusses Israel's relationships with the nations, primarily Babylon, and the fates of all concerned. As the chapters progress, this complex comes to dominate the discussion more and more, which is not especially surprising. After the early chapters have discussed at some length the character of Yahweh and the notion that he has plans for the people, it is appropriate that the text should start to address the implicit question 'what is Yahweh's intention for the people, and their enemies?'

It can be difficult to disentangle this complex from that of Yahweh's character: should a statement such as 'I, I am He who blots out your transgressions for my own sake, and I will not remember your sins' (43:25, NRSV) be viewed only as a statement about Yahweh, or also as an indication of the needs of Zion? A case could certainly be made for combining them all into a single complex. In favour of their separation is the distinction between the coming eschatological fulfilment of Yahweh's plans, expressed in the journey motif, and the past and current experiences of Zion/Israel in the Babylon/Zion complex. However, it is extremely difficult to keep these two separate from one another, and appeal is made again to the fact that it is only in the interests of making large scale connections and studying juxtapositions that the attempt is made.

Central to the Babylon portion of this trajectory is the taunt song in chapter 47. The Babylonians have been present in the background throughout the preceding chapters, with the possibility that they are the ones making the idols and potentially are part of the faceless 'nations' that are so helpless in the face of Yahweh's confrontations and provisions. Israel/Jacob has enemies that Yahweh will confound. With the emergence of Cyrus from the undercurrents of the one 'stirred up' (41:25) the fate of Babylon is sealed, for he will be the human agent that acts to establish Yahweh's will for the nations, and Babylon in particular.

Besides the part of the 'Babylon' topic that relates to its own experiences and future is the part that relates to Zion's experiences at the hands of the Babylonians. Zion has suffered so extensively in the exile that it seems they have experienced twice-over what is due and fair (40:1, 51:19-20). The fact that the Israelite experience at the hands of the Babylonians seems so slight in comparison to the brutality of Auschwitz and the Third Reich hardly makes it less significant. Texts such as Lamentations or Psalm 137 provide a window on to the events that may lie below the surface of the actions of the Edomite mercenaries. The description of Babylon's humiliation (chapter 47) will be reversed (51-52) to provide the picture of Zion's future glorification. Imagery of humanity's transitoriness is set against Yahweh the eternal one, and Zion is called to respond to Yahweh's plan with praise and rejoicing.

3.2.4.3 The journey complex

The third complex of topics provides an opportunity to illustrate in greater depth the nuances in the individual topics that can be combined together to form a complex. It gathers together the texts that constitute the journey complex of topics, illustrated in table 3.1. This group of texts expands slightly upon those considered by Anderson (1962) and Simian-Yofre (1980), and significantly on those directly discussed Kiesow (1979) and Barstad (1989). A notable connecting factor amongst the extra texts is that they focus on the concept of reversal of the desert conditions.

Two straight-forward observations can be made from this chart: first, that no one section of text encompasses all of the topics; second, that the topics are 'randomly' distributed through the texts. It is therefore not possible to separate these texts out into two distinct groups of texts. These observations further strengthen the validity of the proposal to place these topics together as the one complex, as discussed earlier in the chapter.

Journey	40:3-5	41:9 17-19	42: 15-16	43:2, 5-9	43: 16-17 19-20	44: 3-4	44: 26-28	48: 20-21
Old Exodus					✓		?	✓
New Exodus				✓				✓
Way in desert	✓				✓			
Reversal of desert	✓	✓	✓		✓	✓	✓	
Restore city							✓✓	
Children				✓		?		
Return of Yahweh	✓							
Led by Yahweh			✓	?				✓
Departure orders								✓
Nations	✓			✓				
Called/come		✓						

Journey	49: 8-12	49: 17-23	50:2	51:3 10-11	52: 7-12	54:3, 11-12	55: 11-12
Old Exodus			?	✓	✓		
New Exodus			✓	✓	✓		✓
Way in desert	✓						
Reversal of desert	✓			✓			✓
Restore city		✓		✓		✓✓	
Children		✓				✓	
Return of Yahweh					✓		
Led by Yahweh	✓				✓		✓
Departure orders					✓		
Nations		✓			✓	?	✓
Called/come	✓	✓					

Table 3.1 Texts containing the journey complex of topics

The journey complex basically comprises those texts that indicate the need for a departure, a journey back to Jerusalem, of Yahweh's care for his people during that process and of a transformation of the desert waste lands. Further allied to that, however, is the notion of the people of the Gentile nations themselves journeying to Jerusalem to pay homage to the people of Israel and their God. As already indicated, these topics are intimately related to the complexes focused on Yahweh's character—for he is the one who will bring these things about—and the Zion portion of the Zion and Babylon complex—for they are the people who will undertake the journey. Yet there is more than enough distinction about the texts to merit their definition as a separate group.

3.2.4.4 The Servant

The final complex of topics to be discerned in Deutero-Isaiah is that focused around the figure of the Servant. In the preceding chapters there has already been a variety of observations on the Servant material. For convenience it will be valuable to gather those together in order to clearly state a position on a few issues.

The servant songs are not accorded a special status within this study. The material discussing the servant appears to have much the same characteristics as the other complexes—a combination of long, short and brief passages, similar ideas being repeated and reformulated through those passages—though the concentration of the longer pieces in chapters 49–55 is notable and bears further consideration than that of a diachronic viewpoint. Following Mettinger (1983), the statements in 41:8–9, 44:1–2 and 44:4 identifying Jacob/Israel as the servant are given a prominent position in the interpretation, but allied to this is Hermisson's observations (1982) about a flexible or double presentation in the text of the servant image. The text is in search of people who will be servant(s) and fulfil the mission assigned to the servant. In the penultimate chapter of the thesis it will be suggested that the juxtaposition of 52:7–10, 11–12 and 52:13–53:12 has a vital and essential role in the interpretation of the servant, and thereby of Deutero-Isaiah as a whole.

This, then, brings the presentation of the four complex of topics to a close. As previously indicated, though, there is one topic that requires separate consideration, that of Cyrus.

3.2.4.5 Cyrus

Besides presenting an analysis of the text that has combined subjects and motifs into fewer groups than those of any similar study, this approach has virtually excluded an aspect that is frequently accorded a significant role: Cyrus, the chosen liberator of Yahweh's people. Many investigations and analyses of Deutero-Isaiah place great emphasis upon the role of Cyrus, and especially Isaiah 44:24–45:7. Both Laato (1990: 221–22, 228) and Lee (1995: 176–77, 185–89) suggest that this pericope is the ultimate core of a large-scale chiasm. Laato (1990: 228) states:

On the basis of the third cycle [44:21–45:13], which stands in the center of the complex of Isaiah 40–53, it is reasonable to suppose that the composer's main purpose was to argue in Isaiah 40–53 that Yahweh will create a new future for his people through Cyrus.

Kratz (1991 *passim*) suggests it is the core text that diachronically precedes the rest of Deutero-Isaiah. Westermann (153–54) accords it a 'unique' status in Deutero-Isaiah. That 'it ties the prophet's message of comfort to a contemporary event' (154) is undoubtedly accurate, but needs to be balanced by an emphasis that it is Yahweh who brings this about, not Cyrus.

This chorus might be taken to argue strongly for the recognition of Cyrus as an essential part of the overall message. Yet it seems all too easy to over-emphasise the role of Cyrus in all this. As Smart (115) complains, 'Cyrus has been discovered far beyond these two verses [44:28 and 45:1] and has sometimes even attained a prominence that throws the prophet himself completely into the shade', though he gives no indication of who may be guilty of this practice.

The announcement of his name, as Yahweh's chosen מִשְׁמָחָה, was quite probably a shock to the listening Israelite audience. Yet Cyrus is still presented as the pawn with which Yahweh will accomplish his aim of liberating the people from Babylon. This, of course, sets up a huge contrast to the super-natural deliverance in the Egyptian liberation, which is, no doubt, the reason for an emphasis that Yahweh is in control of Cyrus and his decisions. Yahweh has selected and called Cyrus,

Yahweh has made Cyrus' path easy, Yahweh will accomplish his own will through the actions of this pagan king. Woe indeed to those who challenge the idea that Yahweh is achieving these things (c.f. Isaiah 45:9-13).

And the overall point through all this is that it tells us more about Yahweh than it does about Cyrus. As expressed by Hanson (96):¹⁰

Noteworthy is the way in which this focus on the universal God is maintained throughout the entire oracle. In the first half (44:24-28) the technique involves an unbroken chain of participial clauses that elaborate on the initial "I am the LORD" by proclaiming how everything, from the creation of the heavens to the specific details of the career of Cyrus, radiates from one purposeful center. In the second half of the oracle (45:1-7), the focus on the one true God is sustained by a chain of first person pronouncements in which God, in the course of addressing Cyrus, explains how even this pagan conqueror is serving God's purpose.

This topic undoubtedly stands close to the borderline that divides a subject that should be subsumed under other headings from a subject that deserves to be a heading dominating others. Is a statement about Cyrus an essential or a supplementary part of the overall message of Deutero-Isaiah? To anticipate the discussion in the remainder of this chapter, the texts describing Cyrus display a clear trajectory of development: the 'teaser' references in 41:2 and 25, the main discussion in 44:28-45:4, further oblique references in 45:13 and 46:11, and the final culminatory statement in 48: 14-15. These do not form a chiasm, but generate an end-focused chain of statements putting emphasis that Cyrus has been raised up by Yahweh, and as his 'ally' (48:14) will achieve what Yahweh has in mind for him. Even so, with several other major topics—creation and idol polemics—already subsumed under the complex focused on the character of Yahweh, it is not illegitimate to suggest that the texts about Cyrus likewise belong with the Yahweh texts.

3.2.4.6 Summary

The number of complexes identified within Deutero-Isaiah is not the most important part of this exercise. Indeed, with the degree of similarity between them there is a very clear awareness that we are dealing with overlapping areas on a continuum. Yahweh, and the vindication of his character and actions, looms large over this text, with statements that impinge on the fate and future of Israel/Zion and Babylon. The image of a servant is woven through the text besides a message of punishment for Babylon and restoration for Zion. Since these topics dominate the text, and appear to be able fully (and succinctly) to express the interests and concerns of the text they have been chosen as the basis for its analysis.

Before proceeding with the analysis of the prologue by applying the method just outlined, it might have been appropriate to compare the method to any similar studies in the literature. Rather than delay the thesis at this point, such an analysis is presented in appendix B.

¹⁰ See also Schoors (1973: 210-12) and Stuhlmüller (1980: 11).

3.3 Trajectories from Isaiah 40:1-11

Thus far, the chapter has surveyed three different things: first, the theoretical basis for identifying a complex of topics and the trajectory each complex follows through a text; second, areas of concern and potential weakness in the method that must be guarded against; third, an overview of the four complexes to be identified within Deutero-Isaiah. Attention will now be given to the way that the prologue to Deutero-Isaiah 'launches' these trajectories.

It seems reasonable to act on the presumption that the prologue, whilst not necessarily including every single topic (or even every single one of the most important topics) for Isaiah 40-55, sets the tone for the remainder of the text.¹¹ An investigation of the trajectories that have their origin in these few verses proves informative and even allows for some distinctions between some valuable and less useful proposals that have been made over recent decades concerning this initial portion of text to be made.

In choosing to study 40:1-11, we should note that some scholars do not regard verses 9-11 as part of the prologue/introduction. The two foremost would be Melugin (1976: 84-85), whose main reasoning lies in the (apparent) scene shift from the heavenly court found in verses 1-8, and Elliger (34), for whom the reason for separation is that verses 9-11 are deemed to be an unsatisfactory conclusion to the previous unit. He views verses 1-8 as a completed and well-rounded unit, having concluded with the 'proclamation orders for the prophet'. Verses 9-11 are therefore the beginning of the proclamation.

Those who argue in favour of verses 9-11 being part of the introduction point to a great variety of connections between the constituent parts. That there are differences is undeniable; but the differences do not seem to outweigh the connections, especially if the verses are seen as a transition that leads into the rest of the chapter. Gitay (1981: 64), amongst others, provides extensive reasons for their inclusion.¹²

The four sub-sections of Isaiah 40:1-11—being verses 1-2, 3-5, 6-8 and 9-11—will be considered individually. The first sub-section will be investigated in some detail, the others in considerably less, simply because once the pattern has been established its continued presence will be more readily appreciated. A translation will be provided at every point, loosely based on the NRSV, but adjusted in the light of my own investigation of the textual information.

Before continuing, one discussion point that will specifically *not* be raised further is claim that the pericope is a call narrative.¹³ The reason for this is primarily the lack of connection that the issue makes with the approach to Deutero-Isaiah adopted herein: whether the section is modelled on a call narrative or not, it still generates trajectories. Overall though, it would seem that the pericope is

¹¹ Baltzer (47).

¹² Other possibilities, with extensive lists of those who adhere to them, are covered at length in Carr (1995: 52-54).

¹³ Habel (1965) and Cross (1953), and from recent scholarship Seitz (1990) and Carr (1995).

far more than a prophetic call narrative, and whatever elements have been utilised from that *Form*, there is much that transcends it.

3.3.1 Isaiah 40:1-2

3.3.1.1 Comfort

*Comfort, comfort my people,
says your God.
Speak compassionately to Jerusalem,
and proclaim to her
that her term has been fulfilled^a,
that her penalty is paid,
that she has received from Yahweh's hand
double for all her sins (verses 1-2).*

a BHS provides an alternative pointing מְלֵאָה, which would be translated as 'she has fulfilled her term'. The MT pointing מְלֵאָה is supported by Watts (77) and Baltzer (49). Since it provides a better parallel in the poetry, there seems little reason to change it.

That the opening word of Isaiah 40:1 plays a vital role in both the message and structure of Deutero-Isaiah has long been recognised; likewise the importance of מְלֵאָה for Lamentations, and the implication that Deutero-Isaiah sets out to reverse the situation of despair described therein.¹⁴ Nor should the significance of מְלֵאָה to Williamson's case (1994: 121) for Deutero-Isaiah's authorship of chapter 12 go unmentioned at this point. Because מְלֵאָה is otherwise absent from chapters 40-48, but appears seven times in chapters 49-55,¹⁵ it has often been used as part of the evidence for a basic division within Deutero-Isaiah.¹⁶ That is not to say that statements of comfort are lacking from chapters 40-48, only that they are not highlighted by the addition of a statement akin to 'here is a trustworthy statement full of comfort...' (adapting 1 Timothy 1:15, NIV). The descriptions of Yahweh in Deutero-Isaiah that emphasise his compassion and mercy—40:11, 41:9-10, 13-14 and 43:1b-7, to name but a few—seem pre-eminently designed to bring some substance to the claims that will eventually be issued later in the text: 'the Lord has comforted his people' and 'I, I am he who comforts you' (49: 13 and 51:12). In this way, a trajectory is generated: the basic concept introduced (40:1), the substance presented (chapters 40-48), implications from the substance developed (49-52/55).

On this point, then, we must take issue with Snaith (1967: 177), who suggests that "my people" are to administer comfort to "Jerusalem". This separation, that עַמִּי are the 'returning exiles' and not the inhabitants of Jerusalem, seems too strong to be convincing, especially with its implication that the people of Jerusalem are *not* Yahweh's people.

The contrast between the orientation of comfort in this verse—that an undefined group of people

¹⁴ Willey (1997: 130-32).

¹⁵ There are a further pair of uses in chapters 1-39 (12:1 and 22:4) and four uses in 56-66 (61:2, and three times in 66:13).

¹⁶ Liebreich (1956: 273), Kiesow (1979: 167) and Stassen (1991).

are to comfort God's people for him—and that in chapters 49–52—that Yahweh will comfort the people himself—is notable. At one level we might feel that this forms a tension between the two sections that indicates separate origins. Hermisson (1989: 290) uses this contrast between the uses of נָחַם in 40:1 and 49–52 to illustrate the image of a 'Gefälle' in the text: though each part of Deutero-Isaiah has its own concerns there is an overall development that must also be recognised. This has much to commend it. Furthermore, it forms a part of the motif of fulfilment/non-fulfilment that is found in such things as the idea that Israel is/should be the servant. Baltzer (51) does set up tension in his assertion that 'Dtr Isa uses נָחַם only for "comforting" through Yahweh' whilst also quoting with approval Duhm's proposal that the addressee of this call to comfort is 'everyone who is able to comfort'.¹⁷ The logical outcome of his first statement is that Yahweh is involved in self exhortation in 40:1 which, while not impossible, seems unlikely. The progress of thought in the book is that Yahweh will step in when others have failed.

Alternatively, by a stronger emphasis upon the 'divine court' idea for the prologue of Deutero-Isaiah it might be suggested that the voice speaking is indeed Yahweh addressing those who accompany him in this imagery.¹⁸ Instead of the words being repeated from commands previously issued by Yahweh it is Yahweh who speaks. This command comes, then, not in the expectation that its hearers (in the divine court) will be the providers of comfort, but that he will be the one who fulfils the demands. Either way, there is little disjunction between 40:1 and the rest of Deutero-Isaiah in this concept of comfort.

Within this trajectory, furthermore, נָחַם itself forms a trajectory of great distinction and importance for the large-scale structure of Deutero-Isaiah. If seven of its eight uses in Deutero-Isaiah are in chapters 49–55, then it should also be noted that this distribution of uses comes to a focus within chapters 51–52, where five of the seven uses in 49–55 are to be found. That these five uses of the verb in chapters 51–52 form a neatly delineated trajectory will be demonstrated in the next chapter. This pattern of distribution, the *concentration* of uses within chapters 51–52, has not previously been remarked upon.

The analysis of chapters 51–52 will suggest that though it has a clear trajectory of its own the topic of comfort should be subsumed within the complex concerned with Babylon and Zion. In these chapters, the reason why the Israelites should take comfort is identified as the imminent release from captivity and departure from Babylon.

3.3.1.2 My people, says your God

Given the frequency with which the two words אֱלֹהֵי and עַם appear in the Hebrew Bible one might presume that there would be little characteristic about the use of these two words. However, in this verse both bear pronominal suffixes—complementary suffixes that bind the two words together as a

¹⁷ Baltzer (51), citing Duhm *Das Buch Jesaja* (Göttingen: Vandenhoeck und Ruprecht, 1892) *in loc.*

¹⁸ Baltzer (47, 51).

referential pair—and the use of the pair together with suffixes in this manner is far less common than might have been supposed. A table displaying the verse numbers for every occurrence of אלהים and ע in Deutero-Isaiah is located in appendix C.¹⁹

An initial important observation is that personal pronoun suffixes on the words אלהים and ע are far from unusual within Isaiah: over half of the examples have a suffix. Furthermore, while there are some clumpings that appear, the phenomenon is spread throughout the book of Isaiah and is not restricted to any one section of it. The data on the use of *matching* pronominally suffixed pairs is very distinctive, however. The only occasions when this occurs are in 40:1 and 51:22, with a further three occasions when the two words come together in adjacent verses: 51:15-16, 52:9-10 and 58:1-2. At first glance, the disparity between the feminine singular 'your' suffix on אלהים and 'his' on ע in 51:15-16 would seem to argue against the inclusion of this as a matching pair. However, the dominant addressee of 51:17-23 is Jerusalem, with feminine forms used throughout the passage, and as will be argued more extensively below, preference is given to the feminine gender in the confusion of 51:12-13. As a ready synonym for ע, this does not seem to be any problem.

Concern for the relationship between God and the people occurs throughout Deutero-Isaiah, but the concentration and mode of expression finds distinctive statement and concentrated attention in chapters 51-52. The significance of this pattern should not go unremarked: of the five occasions when the words אלהים and ע are used with paired suffixes, three of them fall within chapters 51-52, and the first in 40:1. These can hardly be construed as a trajectory. Yet this matches closely with the trajectory just identified for the verb נחם and the topic of comfort, and strongly suggests a correlation between them. And as a piece of evidence to indicate the connection between the prologue and chapters 51-52 of Isaiah it is certainly significant.

3.3.1.3 Jerusalem (and Zion)

As with the verb נחם, the pattern of appearances of the names ציון and ירושלים has been significant for many proposals about the overall structure of Second Isaiah:²⁰ though rare within 40:12-48:22 these names are used frequently in 49-55.²¹ Yet it would actually be more correct to say that it is only Isaiah 51:1-52:9 that is connected with them, as the next table demonstrates.

¹⁹ The data was obtained from AnyText II.

²⁰ Westermann (1981: 167), Melugin (1976: 85), Dumbrell (1985: 123-24) and Stassen (1991).

²¹ Concerning statistics for the rest of Isaiah, both names are extremely frequent in chapters 1-39 and far from absent in 56-66. In 1-39, Jerusalem appears thirty times, Zion twenty nine. It may be of some interest that the names are both absent from chapters 38-39, even though the events described so obviously focus on the capital city. In 56-66, Jerusalem appears nine times, Zion seven.

	40:1-11	40:12-48:22	49-50	51-52	53-55
ירושלם	40:2 and 9	41:27, 44:26 and 28	None	51:17, 52:1, 2 and 9 (bis).	None
ציון	40:9	41:27 and 46:13	49:14	51:3, 11, 16, 52:1, 2, 7 and 8	None
עיר Jerusalem	None	45:13 and 48:2	None	52:1	None
עיר other cities	40:9	42:11, 44:26	None	None	54:3

Table 3.2 Distribution of ירושלם and ציון within Deutero-Isaiah

This pattern is enhanced by noting further that the names are both absent after chapter 52 until ציון in 60:14. It is also important to note here that the words are *not* being used in continual parallelism that might distort the figures: it is only in 40:9, 41:27 and 52:1-2 that parallelism between the names occurs.

The evidence hardly needs restating. Previous studies have drawn attention only to implications that arise from a comparison of chapters 40-48 with 49-55, deeming the difference more than sufficient to warrant the claim that 40:1-11 is primarily connected to chapters 49-55. Nor does the use of the word עיר particularly alter the situation. I would suggest that the evidence suggests that 40:1-11 is in fact intimately connected to chapters 51-52, not 49-55.

At the same time, however, there is not a *trajectory* generated by these names. Though there may have been an outside possibility of claiming that there would be a trajectory if there were a gradual shift in the pattern of use—from reference to the literal city towards metaphorical reference to the inhabitants, for example—such cannot be discerned. Instead, the names mark out particular portions of the text that are especially concerned with the city. What is significant from the point of view of this thesis is the concentration on chapters 51-52 and the link with the prologue. Other parts of the text provide the actual development that is an essential part of the trajectory; some parts will provide strong connection without the development but in order to enhance and underline the connections.

Before moving on to the next topic, one odd effect that this concentration on the names has created should be noted. This is the complete omission of chapter 54, which, especially in verses 11ff., addresses the city of Jerusalem/Zion. As will be discussed elsewhere, this does not distract from the main point of the thesis, for it is still eminently possible for there to be an ‘after-word’ following the primary focus text, in this case chapters 51-52.

3.3.1.4 Sin and punishment

*Speak compassionately to Jerusalem,
and proclaim to her
that her term has been fulfilled,
that her penalty is paid,*

*that she has received from Yahweh's hand
double for all her sins (verses 1b-2).*

Looking more broadly at verse 2, it is clear that the dominant topic is that of the forgiveness of sin, coupled with the idea that punishment for past sin has come to an end. Similar affirmations are dotted throughout Deutero-Isaiah, and it is undoubtedly a topic of huge significance to the book of Isaiah as a whole, given its prominent presence in 1:4, 16-20, 28, 6:3-7 and 66:24 (for example). For this reason, it will be discussed in the next chapter in the section dealing with Isaiah 51:17-23, as an example of a trajectory that covers the whole book.

For the moment, it is important to note that 51:17-23 makes a significant contribution to the discussion. It bears many similarities to the concerns and attitudes presented in 40:1-2. This has an important bearing on the notion of the large-scale connections between the prologue and chapters 51-52.

3.3.1.5 Implications

Before continuing with the trajectories that arise from the remainder of the prologue of Deutero-Isaiah, it would be beneficial to consider the implications that arise from the evidence already presented. The words *נחם* and *ציון* and *ירושלם* are distinctively concentrated in chapters 51-52, being largely absent from 40-48 and gradually re-emerging within 49-50. Sin and punishment is particularly discussed in chapter 51.

Besides the possibility that 40:1-2 is a late addition to 40-48, inserted at the time that 49-52/55 was added, another possibility is that a theological argument has been developed. The value of the content of the message here—that Jerusalem should gain comfort and consolation from the forgiveness of her sins and the end of her punishment—is developed only from the statements that are found in the intervening chapters where the reasons for these changes are outlined. An overall theological reason for the distribution therefore becomes apparent. Having stated the core message—forgiveness for sins—the evidence to support it is presented so that it can be re-presented at a later stage. The statements at this later stage are therefore not empty rhetoric, but are backed up with reassurances and explanations. The absence of these vocabulary items from chapters 40-48 does not, therefore, lead to the automatic conclusion that these chapters were added later or developed without reference to the intervening material, as if it were only by opening chapters 40-48* with an introduction that has no connection to those chapters that chapters 49-52/55 could be added on. The concept of a trajectory is in no way weakened by the apparent absence of those topics in chapters 40-48, once the reasons for the theological development are appreciated.

The appreciation of a trajectory has already revealed a number of advantages over other scholarly approaches. Typically, comment on these vital terms *נחם*, *ציון* and *ירושלם* fails to develop beyond the idea that chapters 49-55 have a distinctive connection with 40:1-2. The evidence presented already indicates that it is in fact chapters 51-52 that have this special relationship, something further supported by the unusual use of suffixed forms of *אלהים* and *עם*.

3.3.2 Isaiah 40:3-5

After the highly detailed investigation of some of the individual words found in 40:1-2, the analysis of the rest of the pericope will be somewhat less comprehensive. The concept of trajectory should be clearly apparent, and the idea that not every topic will display a trajectory (and does not need to display a trajectory) is also being established. The continuing analysis will now consider matters in increasingly broader terms.

3.3.2.1 The way of Yahweh

A voice cries out:

*'In the wilderness prepare the way of Yahweh,
make straight in the desert a highway for our God (verse 3).*

To shift so rapidly from the consolations for Jerusalem to a preparation for the revelation of God's glory is undoubtedly rather abrupt, yet it builds on the previous statements by the implication that the awareness of God's glory has been somewhat lacking from the exiles' experiences of late. As North (76-77) and Whybray (50) amongst others note, Ezekiel's descriptions of the departure (11:23) and return (43:1-5) of Yahweh's presence from the temple may underlie this sub-section. The link to Isaiah 6 should not be overlooked though. Thus a new revelation of God would potentially be of encouragement to the exiles. This is not, however, the most obvious way to go about comforting them. Kiesow (1979: 31) cites this as the reason for treating 40:1-2 as a unit of quite separate (and later) origin than 40:3-5. To actually comfort the audience, a statement such as 'Do not fear, for I have redeemed you, I have called you by name, you are mine' (43:1) would potentially be more effective in the short term. On the other hand, to insist that the comfort must follow *immediately* after the command seems far too narrow an approach, and overlooks the degree of comfort that occurs even as soon as 40:9-11. Furthermore, to insist on immediate comfort is to approach the text in an almost superficial way, and to demand an almost trite counseling technique. To comfort these people will take sixteen chapters of discussion.

The analysis of the comfort trajectory just completed indicates that there is a much larger agenda at work than simply making the exiles feel more positive about their prospects. To a people potentially very aware of the *absence* of their God—or if not the absent God then the enemy God (c.f. Lamentations 3)—a text that implies a return and a revelation carries a more rugged comfort of its own.

The general imagery of these verses recalls the Babylonian *Processionstraßen*,²² with statues of the gods and goddesses paraded along the *via sacra* through the surrounding countryside outside the city of Babylon itself, to the sound of acclamations and the reading of portions of the *Enuma elish*.

Elliger (17) and Kiesow (1979: 52) both reject the idea that the Babylonian *Processionstraßen* may be

²² Stuhlmüller's comprehensive analysis (1970: 74-84) also considers, but rejects, the possible influence of such things as the pre-Exilic procession implied in Psalm 24:7-10 or first Exodus narratives.

a possible source for the imagery. For Elliger, it is a military road, constructed for a warrior and his army (c.f. Psalm 68); for Kiesow (48-49), this road is not a road for *Yahweh*, but one that is 'the way of the LORD' in the sense of being commissioned by him, not for his use. Kiesow, however, fails to make allowance for the transformation of an idea: in his eyes, unless they express exactly the same nuance, they are different and must be kept apart. Ideas do not have to be literally identical point for point, however, for there to be influence and overtones of the original. As for Elliger's proposal, it is notable that the historical parallels listed by him all *post-date* the exile. It would seem better to suggest that the idea of a military highway is potentially a further source of the image, but one that has less significance than the religious ceremonies of ancient Babylon.

At the same time, though, it would be premature to identify this as a statement that *Yahweh* is going or returning anywhere: the text does not actually say that. Thus Kratz's designation (1993: 404) of an *Auszugsperspektive* in verses 1-5 may be reading too much into the verses. Undoubtedly every journey needs a departure, but he seems to want to clarify the ambiguity in the text before the text wants to. It may also be to blame for the way he sets up a dichotomy between 40:1-5 and 40:9-11. Roads and highways imply journeys, but at this point in the text a journey is not mentioned. On this we can certainly agree with Kiesow (1979: 52), whilst noting that the highway is not simply *for* *Yahweh* but also the means by which his glory will be revealed. Nor does it indicate who would be going on that journey: the focus for the imagery is undoubtedly *Yahweh*, not the exiles, who are totally absent for the moment.²³ The thrust of the imagery is of the need for preparation prior to a revelation, not a journey.

Though this sharp contrast between the call for comfort in verses 1-2 and the call for preparation in 3-5 has sometimes been read in a somewhat negative manner, detaching this pericope from other texts that describe journeys or roads,²⁴ the idea of a trajectory allows for a re-integration of the text with its companions. There is no need for every single sub-aspect of a topic to be introduced at the very first mention. Instead, an initial presentation clarifies that a highway is needed, that it must be of highest quality, that no effort should be spared in manufacturing it, and that it will lead to the revelation of *Yahweh's* glory to the benefit of 'all people'. A highway automatically implies a physical journey of real people, but the overtones of moral preparation are more than apparent enough to lend a double edge to this initial presentation of the topic. If there is to be a journey, that will be clarified in later texts.

3.3.2.2 Other aspects of 40:3-5

*'Every valley shall be raised up,
and every mountain and hill brought low;
the uneven ground shall become level
and the rough places a plain.
Then Yahweh's glory shall be revealed,*

²³ Ackroyd (1968: 180 n31), Stuhlmüller (1970: 82), Westermann (33), Kiesow (1979: 160) and Barstad (1997: 64 n9).

²⁴ Kiesow (1979: 52), as already discussed, and Barstad (1989: 18-19), to be discussed further below.

*and all people shall see it together,
for the mouth of Yahweh has spoken' (verses 4-5).*

Two further topics in these verses would be the transformation of the wilderness and the Gentile nations, mentioned here in the phrase 'all flesh'. Though these topics are pervasive in Deutero-Isaiah they fail to display anything other than a rudimentary trajectory.

The transformation topic behaves more like a motif that can be applied to all manner of things. Thus, barren infertile land will become a veritable cornucopia of produce; river beds will be dried up; and the height of the mountains reduced to meet the raising up of valleys. The effect is cumulative due to the repetition, but lacking a trajectory.

This lack of trajectory though need not concern us unduly. I would suggest that in fact the concept of trajectory would be much weaker if there were an artificial insistence on finding one in every single topic or sub-topic that Deutero-Isaiah might present. It is in making a distinction between topics with a trajectory, and those without, that we can more clearly see where there is a concept of development and direction within a text. Some topics do indeed seem to 'meander' along. Instead of carving out a trajectory, the image becomes a 'helper' topic, used in a variety of ways to convey overall the imposing idea of Yahweh's power to transform, however that might be required in the situation.

The other topic to be found in 40:3-5 is that of the Gentile nations. Deutero-Isaiah's distinctive perspective on the non-Israelite nations—that Yahweh is involved with the whole of humanity, not just the people of Israel—has been frequently commented on, and is undoubtedly a significant addition to the general perspective of Israelite theology.²⁵ So varied is this perspective, however, that several strands have been identified and would need separate discussion. One strand speaks of an extension of salvation to non-Israelites (42:6, 49:6), another describes how the nations will come to Jerusalem (49:22-23) and will see for themselves the glory and salvation of Yahweh (52:9-10), yet with a very subservient role for the Gentile nations (45:24-25, 49:22-23). This journey to be undertaken by the Gentiles is distinct from the journey(s) described for the Israelites themselves, from exile and/or the Diaspora; which only goes to show how irrevocably intertwined these topics have become in the thought patterns of the text, not least because of the declaration in 49:22 that seems to conflate a return from the Diaspora with a journey for the Gentiles.

As with the wilderness transformation topic, though, there is only a fragmentary trajectory present here. It features most obviously in 49:9-12 and 17-21, and from this appears fleetingly in chapters 54-55. From the point of view of the connections between the prologue and chapters 51-52, it is the similarities between the statement that 'all flesh' shall see Yahweh's glory (40:5) and the declaration that 'the Lord has bared his holy arm before the eyes of all the nations' so that 'all the ends of the earth shall see the salvation of our God' (52:9-10) that further demonstrates the link. As with some other topics though, this seems to function primarily as a support for the main trajectory.

²⁵ Recently, note especially D.W. van Winkle (1985), Blenkinsopp (1988) and Williamson (1998: 125-28).

3.3.3 Isaiah 40:6-8

*A voice says, 'Cry out!'
 and I said^a, 'what shall I cry?^b
 All flesh is grass,
 and all their loyalty like the flower of the field.
 Grass withers, the flower fades,
 when Yahweh's breath blows on it^c.'
 (Surely grass means the people.)^d
 'Grass withers, the flower fades;
 but the word of our God will stand forever' (verses 6-8).*

a MT reads אָמַרְתִּי, which should be translated 'and he said' or more strictly, as Goldingay (2001: 229) reminds us, 'and he will say'. Watts (78) notes that the Syriac supports this reading, but that 1QIsa^a, LXX and the Vulgate prefer the first person singular of אָמַרְתִּי or אָמַרְתִּי. Though this is the majority reading, it does make it the only occasion in which Deutero-Isaiah speaks in the first person (North, 70).

b NRSV marks this as the end of the second speaking voice.

c The classic scholarly opinion has read the entire of 40:6b-8 as the message to be delivered to the waiting people, as supported by Whybray (51), Elliger (9) and Clifford (72-76). This does not sit well, however, with the initial command to 'speak tenderly' (40:1) to the people, nor with the general absence of the message 'all things are effervescent' from the core of the book (Westermann, 41). The alternative (and preferable) approach interprets verse 8 as a response from the first voice heard in verse 6, advocated by Westermann (41-42), Fokkelmann (1981: 79), Merendino (47ff.), Watts (76), Seitz (1990: 235), Williamson (1994: 255-56), Carr (1995: 59), Hanson (23), Brueggemann (19-20), Childs (296), Baltzer (58) and Goldingay (2001: 225).

d NRSV omits this line, which can readily be seen as an interpretative gloss, see BHS footnote, North (70). I would concur with Watts' statement (78) that this is insufficient reason to delete it from the translation. To the contrary, putting it in brackets conveys the appropriate explanatory tone.

Whilst the previous two sub-sections of this pericope have displayed large scale connections and trajectories that spread throughout Deutero-Isaiah (as well as other topics that support the trajectories without themselves having a trajectory), the situation is quite different with this sub-section. The overall topic—human fragility and transience—is largely restricted to chapters 40–41, and instead of showing a trajectory appears to play a supporting role to a larger scale trajectory.

Generally speaking, the vocabulary of this sub-section is not widely used in Deutero-Isaiah. The words צִיָּן, flower, and נָבֵל, to fall, are otherwise absent, but significantly they do appear in Isaiah 28:1-5.²⁶ יָבֵשׁ, to wither or dry up, comes only in 42:15 and 44:27, though both of these verses link with the transformation of the wilderness imagery generally linked with the journey complex. Only רוּחַ comes with any sort of frequency, though the examples best translated 'wind' or 'breath' come in the earlier chapters of Deutero-Isaiah.

Passages with this imagery of human fragility and transience can be found at five more points in

²⁶ Seitz (1990: 235), Williamson (194: 77-79), Sommer (1998: 75-76), Childs (296).

chapters 40–41. First, in 40:15–17, with the idea that the resources of even the greatest nations are inconsequential compared to Yahweh's might; second, in 40:23–24, the statements that the princes and rulers of nations have no staying power in the face of Yahweh's winnowing. To this can be added the closing verses of chapter 40, which again focus on human frailty and so form a closure to the opening presentation of Yahweh's character. The image of winnowing recurs a fourth time in 41:2, as part of the 'teaser' presentation of Cyrus, and fifthly in 41:15–16, where the people are described as a threshing sledge with which Yahweh will enact judgement on the nations.

Though there is a shift in the use of the image, this can only be described as a trajectory on a small scale. The trajectory opens in 40:6b–7, the response from the person addressed in 40:6a, complaining that 'all people' cannot cope with the message. The core comparison here lies between humanity in its fleshiness (40:6b–7) and God as transcendent spirituality (40:8). Yet the different inferences drawn from the two speakers in verses 7 and 8 about the results of an encounter with Yahweh are especially significant. The lamenter bemoans the destructive impact of the encounter, a shrivelling of the human spirit and soul in the face of 'merely' the breath of God. The further use of this concept seems to confirm the objection. In 40:15–17, the audience is invited to see the great nations as insignificant in comparison to Yahweh, and in 40:24 the leaders of the nations are similarly described. The wind from Yahweh is destructive and irresistible. A trajectory is delineated by the greater definition created in the movement from the general 'all flesh/people' to the nations and then to their leaders, and which continues into chapter 41 when the role of human destroyers is considered (verses 2c and 15–16).

That the closing statements on this topic are of Israel being used by Yahweh as an instrument to inflict judgement is certainly a provocative observation. Without explicitly drawing attention to it, the text posits a mission and value for the people that is quite at odds with their current situation as slaves in exile. That Yahweh has a mission for the people is a topic to which the text will return. To see it here so artfully slipped in without drawing attention to it is an example of the subtlety that draws Deutero-Isaiah together as a text with many resonances and a coherent message.

By contrast, there is only one point where the rejoinder in verse 8 is taken up again: at the end of chapter 40. The encounter with Yahweh is no longer with a destroying power but with a sustaining power. The faint, weary and powerless (40:29–30) will be transformed beyond their expectations and abilities. When these two different, and contrasting, expansions of verse 6–8 are considered together, however, the emphasis in chapter 40 that emerges is that the lament in verses 6–7 is correct, but only in as much as it applies to non-Israelites. As McKenzie notes (18), if the last colon of verse 7 is a gloss then it comes from the hand of someone who took an understandable, but potentially incorrect, reading of the verse. As the words of the complaint are uttered, we do indeed hear the word נָפַח where נָשַׁח is used. The rest of the chapter suggests that the complaint is gently turned on its head. The Gentile nations are insignificant and their leaders negligible, but the downtrodden of Israel will encounter a very different God: a sustainer of the weak.

As already briefly noted, the trajectory changes style when it is used in chapter 41. The cola in verse

2c describe the actions of a human being, yet pick up two terms used in chapter 40 for Yahweh's control over the earth and the nations. עפר occurs in 40:12 to describe the very substance of the earth as with Yahweh's all-embracing control; שָׁק is found in 40:24 to describe the destructive results of Yahweh's breath. A similar connection is established for 41:15-16, where מַטְרָם is reused from 40:24. Finally, 41:25b should be included in this scheme, though the image of the lack of solidity and strength in un-baked clay is extremely different to those thus far mentioned.

Noting the further shift in imagery, there may be a basis for including 42:3 in this group. The concern to avoid trampling and destruction stands out clearly from the preceding chapters and the images contained there and makes an effective statement on the character of the servant. Far from linking them together—O'Connell (1994: 170-71)—as complementary aspects, it is in the difference and the contrast that the point is made, and the verse excluded from the mini trajectory.

In passing, it should be noted that this trajectory displays something approximating to a chiasmic structure, focusing on 40:28-31. A structure is apparently generated by connecting 40:23-24 with 41:2 (both of which use שָׁק, stubble, and can be linked by their references to kings/princes) and matching 40:15-17 with 41:15-16 (by their focus on nations).

A	40:15-17	nations
B	40:23-24	שָׁק, kings/princes
C	40:28-31	
B'	41:2	שָׁק, kings/princes
A'	41:15-16	nations

Table 3.3 Potential Chiasm in Isaiah 40:15-41:16

This proposal is a chiasm by headings, however, and is immediately rendered not particularly convincing on that ground alone. There is indeed a vocabulary item that can justifiably be deemed sufficiently significant—the other three occurrences of שָׁק in Isaiah come in 5:24, 33:11 and 47:14. There are 11 more uses in the Hebrew Bible—but if there were any intention of taking this proposal further there would need to be a consideration of the verses casually missed out in the table: 40:18-22, 40:25-27, 41:1 and 41:3-14. And whatever else might be of potential value, the idea that 40:25-27 and 41:1—the two passages either side of the centre—are connected seems especially untenable.

To return to the discussion of this mini trajectory, this attitude towards the non-Israelite nations found in 41:15-16 and 25b is very different to that generated from the phrase 'all flesh' from 40:5, where the fact that the Gentile nations will participate in the home-coming of the exiles (49:22-23) was mentioned. Whilst a full consideration of the topic needs to include both the way that Babylon is singled out for special treatment and that Cyrus is God's anointed one, it is still clear that the dominant tone towards the Gentiles in Deutero-Isaiah is negative. Though Yahweh has used them to chasten his people, the time for a chastening in return is at hand, even if Yahweh initially has to turn to another Gentile nation to accomplish that.

This investigation of the topic of human frailty and transitoriness has moved way beyond its initial premises. This demonstrates how readily these images and ideas are woven together within the text

of Deutero-Isaiah. From the idea that Yahweh is powerful beyond all comprehension, the text moves to Yahweh's choice of one who will bring about the downfall of the oppressors of his people, and hence to the announcement of that downfall (Isaiah 47). That does not appear to be a trajectory for the topic, however. As mentioned, any trajectory is very small scale, and what is seen instead is that the topic relinquishes its imagery to a different purpose, which soon overtakes and swamps that imagery.

So it is quite a surprise to see the image re-surface sometime later. At three points within chapter 51 the idea of transitoriness and strength to withstand Yahweh is used again: the earth and the heavens are declared to be as transitory as effervescent smoke in verse 6; in verses 7-8 the human enemies of God's people are so inconsequential that they cannot withstand clothes moths; and human beings are once again labelled as little more than grass in verse 12. That there is a recurrence of this image in chapter 51 only adds to the general connection already noted between this opening pericope of Deutero-Isaiah and chapters 51-52. At the same time, however, it does *not* seem correct to suggest that this is a 'trajectory'. As indicated above, there is no need to claim that every single topic *must* form a trajectory; other forms of connections can, and should be recognised. It seems here that to reuse the imagery of fragility in chapter 51, absent from several chapters of text but prominent in the prologue, will help reinforce the connections that are generated through a trajectory. This seems to be especially the case with the similarity between 40:7-8 and 51:12, the only other verse in Deutero-Isaiah which focuses on individual human frailty, and the only other time that *קציר*, grass, is used. And the fact that the general concern of the text again moves to the announcement of victory over the enemies of the people of God (51:17-23, 52:3-6) is not without significance. This is a helper topic, not a topic with a trajectory in and of itself.

Strictly speaking, the word *קציר* also appears in 44:4, but opinions are varied on how this should be understood. RSV, Smart (113), Westermann (134), McKenzie (62), Clifford (103, 106), Baltzer (184) and NIV all follow the MT without comment. DCH (III: 295-96) recognises three homonymic forms of *קציר*, treating 44:4 as 'reed' rather than 'grass' (as does Lisowsky), whilst BDB (348) makes no separation. BHS footnote suggests an emendation to *קצור*, green, though this would be the only example of this in the Hebrew Bible (DCH III: 294), and only NRSV and North ('verdant', 43) follows this proposal. Noting that the decision is influenced by the meaning of *קצ* in this verse, Watts (140) and Motyer (342 n1) stick with MT, though Elliger (363) and Merendino (361) still prefer the different reading of the root as 'Schilf' (reed). All told, the emendation still seems sensible, and on this basis has no bearing on the developing trajectory.

3.3.4 Isaiah 40:9-11

This sub-unit seems to act as a summary of the preceding verses. Westermann (43) notes that 'vv. 9ff. perfectly correspond, both in form and structure, to the two preceding sections, vv. 3ff. and 6ff.'. Its description, though, of the imminent arrival of Yahweh forms an excellent spring-board into the rest of the chapter, and so encourages the idea that it should be separated off from the preceding verses and linked instead with what follows (as previously discussed). Hanson's suggestion

(24) that the phrase 'Behold your God' is the 'climactic point of the introductory unit' can be readily supported and indeed expanded to note that this pericope places its focus in its closing stages. The rhetorical style of Deutero-Isaiah appears to be one that puts the focus towards the end of sections, be they small scale or large scale structures. The significance of this will become more apparent as the thesis progresses, but an early example of it is pointed up here.

Many other ideas from verses 1-5 reappear—announcement of messages, comfort and care for Zion/Jerusalem—though with expansions and clarifications. This clarification is especially seen in the way that the description in verses 10-11 of Yahweh's appearance can be related to the mention of a highway in verses 3-5 as a road for Yahweh. Because of this repetition, there is again little need to study all of these points in detail; attention will focus on the most distinctive elements. An element that will be passed over, however, is that of Yahweh the shepherd. Neither the image itself nor ideas closely related to it recur within Deutero-Isaiah. It seems that the text wishes us to experience a degree of shock in v10-11 in seeing the extreme images of violence and compassion juxtaposed so intimately, even if both images are standard ANE images for the king.

3.3.4.1 Messengers on a mountain

*Get up on a high mountain,
O herald of good tidings to Zion;^a
raise your voice with strength,
O herald of good tidings to Jerusalem,^a
speak up, do not fear;
say to the cities of Judah,
'Here is your God!' (verse 9).*

a See below for discussion of the syntax.

The question of the identity of the *מבשרת* has occasioned much discussion. Typically, though noting the level of ambiguity in this pericope, commentators seek clarification from the other uses of the word in Deutero-Isaiah, in 41:27 and 52:7. This may be getting things the wrong way round, however. Like so much of the rest of the prologue, the identity of those speaking and listening is not clearly laid out, to the extent that it needs to be embraced as an exegetical maxim when approaching this pericope.

A further issue is the correct way to interpret the syntax of the second colon—*מבשרת ציון*—and its parallel.²⁷ It may be an appositional genitive, with Zion/Jerusalem being the personified bearer of the good news, as in the translation 'O Zion, herald of good tidings' (NRSV). Alternatively, the town acts as synecdoche for the people who are the targets for the good news, making it an objective genitive,²⁸ to be translated as 'O herald of good tidings to Zion' (NRSV footnote). Given the fact that 40:1-2 contain the idea of a message to Zion/Jerusalem, and that the identity of the speakers and actors is otherwise anonymous in the rest of this pericope, the objective genitive seems most

²⁷ Besides commentaries, see especially Fisher (1974).

²⁸ Elliger (31), Baltzer (61).

consistent. Even the fact that the message is for the 'cities of Judah' does not negate this, since this can be seen as a gradual broadening of the scope of the message, not that Zion is now expected to act a messenger. An undoubted weakness of this, though, is the feminine gender of מְבַשֶּׂרֶת.²⁹ This would support the idea that it is intended as the appositional genitive, referring to Zion.

The key question for this thesis, however, concerns the potential trajectory generated by the image. Since the word appears only twice more—in 41:27 and 52:7—this does not seem to be a trajectory, though further confirmation of the significance of chapters 51-52 in this regard is indicated by these verses.

What is generated as a trajectory from this image, even if it is an image that is more apparent in retrospect, is that of announcing news with joy, with raised voices and acclamations. Thus, for example, 42:11 says 'let the inhabitants of Sela sing for joy, let them shout from the tops of the mountains'. It was for this reason that Westermann (44) gave this verse as the starting point for the 'eschatological hymns' in Deutero-Isaiah. On the other hand, it seems that since these verses do not portray the necessary features of the hymn as a *Gattung*, neither Westermann nor Matheus (1990) takes the idea further with reference to 40:9. With the concept of a trajectory, however, this verse can be linked to the development that plays a fundamental and vital role in the overall structuring of Deutero-Isaiah. This subject will be taken further in the next main section of this chapter, and so little more need be added here. Suffice it to point out that another trajectory is initiated in the prologue—a joyful response of praise for Yahweh's gracious activities on behalf of his people—and finds its culmination in chapters 51-52, though the evidence for that has yet to be presented.

3.3.4.2 Arm imagery

*See, the Lord Yahweh comes with strength^a,
and his arm rules for him;
See, his reward is with him,
and his recompense before him.
He will feed his flock like a shepherd;
he will gather lambs in his arms,
and carry them in his bosom,
and gently lead the nursing ewes (verses 10-11).*

a MT reads בְּחִזְקָה, which translates as 'like a strong one'. However, 1QIsa^a reads בְּהוֹזֵק, which supports the LXX and other Versions (Watts, 86) and is adopted here. North (71) and Baltzer (60).

Used twice in these verses, once as the arm of the warrior and once as the arm of the shepherd, the image of יְהוָה זְרוֹעַ is evidently capable of strongly contrasted usage. Dentan (1962: I-226) and Helfmeyer (1980) both observe how arm imagery is used to indicate strength, predominantly that of God's strength for creation (see Isaiah 51:9), preservation and liberation. This is normally pictured in militaristic terms, as in 40:10, with the protective arm imagery of verse 11 otherwise only found in

²⁹ Motyer (301), Baltzer (61).

Deuteronomy 33:27.³⁰ The influence and inter-textual relation to Psalm 98:1-3 should not be overlooked, though, since this brings awareness that the arm image is a metonym for grace.³¹

Within Deutero-Isaiah the word forms not a trajectory but a solid connection between the prologue and chapters 51-52, where it is used four times (half of the Deutero-Isaianic uses).³² The final example in chapters 51-52—in 52:10—is especially noteworthy for it appears to draw on the same image of a warrior with bared arms ready for battle found in 40:10. Though few commentators are as explicit as Whybray (167:68)—Yahweh ‘has thrown back the encumbering folds of his garment in order to be able to use his sword’—the militaristic interpretation of 52:10 is occasionally (but unconvincingly) rejected. Helfmeyer (1980: 136) prefers a proposal he attributes to Fohrer,³³ that it is ‘like a man setting out to do a job’, due to the difficulty of fitting military ideas to the use of *ʾḥḥ* in 53:1. Motyer (420) uses very similar anti-militaristic terms when he calls it ‘homely in the extreme: the Lord “rolls up his sleeves” for his work.’

This trajectory pattern for *ʾḥḥ*, involving absence from the bulk of the intervening chapters and a highly similar use of imagery, accentuates the connection between this prologue and chapters 51-52, not just to 52:7-10.

3.3.5 Summary

These two verses [40:1-2] contain in essence the basic message of the prophet. In fact, there is not a single idea to be found throughout the Second Isaian corpus, that could not be subsumed under these two verses. All the rest of Is 40-55 makes up one long poem, retelling and reformulating, again and again, with different words and different similes, the message of 40:1-2.³⁴

For some reason, Isaiah 40:1-11, and sub-sections of it, frequently causes scholars to fall into what is at least exaggeration if not hyperbole. Quite probably that is because it is a particularly stirring piece of writing, and Deutero-Isaiah one of the most sustained pieces of encouragement in the Bible. The first two verses are indeed particularly rich with references to various topics that are important for the rest of Deutero-Isaiah, yet neither they, nor Isaiah 40:1-11, contain *all* the significant topics, which is what seems to be implied by the statement that every single idea in Isaiah 40-55 could be ‘subsumed under these two verses’. Barstad undoubtedly takes this position as a support for his own reading of Deutero-Isaiah, with its strong rejection of the possibility of a Babylonian setting for the text (discussed in the previous chapter).

Furthermore, to reduce Deutero-Isaiah to a sustained session of sympathy and molly-coddling is to

³⁰ A degree of textual uncertainty surrounds the first bicolon of Deuteronomy 33:27, producing either ‘the eternal God is your refuge, and underneath are the everlasting arms’ (NIV), or ‘He subdues the ancient gods, shatters the forces of old’ (NRSV). If the second translation is to be preferred, this only makes the imagery in Isaiah 40:11 all the more distinctive.

³¹ Ginsberg (1958: 154).

³² There are only two uses of *ʾḥḥ* outside the prologue and chapters 51-52, in 48:14 and 53:1.

³³ Fohrer (*Jesaja III*, Zwingli Verlag: Zurich 1964, p156).

³⁴ Barstad (1989: 10).

overlook the frequency with which it calls the people, and/or a servant, to action, action that will be on behalf of the people and to the nations of the world. That the people need encouragement is not disputed; that this is the sum total of the message is disputed.

The concept of trajectory would be misrepresented if this quote were taken to mean the same thing. The image of rhetorical trajectory used in this thesis does not mean that everything flows from Isaiah 40:1-2, or even 40:1-11. Though most of the major topics find their origin here there are other topics that only arise later in the text (most obviously, that of the servant), and topics which, though introduced in one way here in the prologue, are quickly transformed into something else. From a different perspective, Barstad allows for 'retelling and reformulation'. However, this could be stretched to cover virtually anything, which his claim for 40:1-2 seems to demand.

This analysis of the prologue of Deutero-Isaiah has revealed three things. First, that there is a significant connection between it and 51:1-52:12. Many of the key topics from the prologue—for example, comfort, Zion and Jerusalem, the arm of Yahweh—have a pattern of distribution that focuses into the larger section. Second, that some of the topics generate trajectories of thought that work throughout major portions of Deutero-Isaiah. These trajectories are not aligned with one another, but extend to generate significant interaction one with another. Third, that whilst not all of the topic trajectories display 'development' several do, with others interlocking with those topics that do display development.

3.4 Hymns of Rejoicing

The discussion in the preceding section has demonstrated how the prologue initiates a variety of trajectories within Deutero-Isaiah, and how several of those focus in a distinctive way on to various portions of chapters 51-52. This is sufficient to justify an investigation of those chapters in order to discern their function within Deutero-Isaiah as a whole. Yet further evidence can still be added to demonstrate the significance of these chapters in the overall structural cohesion and rhetorical development of chapters 40-55. This evidence comes from the way that the hymns of rejoicing—also referred to as the eschatological hymns—are utilised in the text, both from their location and from the development that they themselves undergo. The final concern for this chapter is the analysis of the trajectory formed by the 'eschatological hymns', a trajectory initiated in the prologue and which reaches its grand climax in chapter 52.

An initial survey of chapters 51-52 indicates that three hymns of rejoicing occur within its limits—51:3, 11 and 52:9-10—readily indicating the topic's potential significance for this thesis. And as already seen in the first chapter, a group of proposals from Westermann, Mettinger, Matheus and Baltzer makes important use of these hymns for their own proposals. At this point, the intention underlying the study to be conducted in this thesis is to add further material to their proposals, thereby demonstrating that it verifies the trajectories already identified. Indeed, it could be said that these hymns 'amplify' the signal, since they co-ordinate excellently with the progress of the major

topics in such a way as to signpost the steady development to the major climactic passage in 52:7-10(12) and to contribute to the central message of Deutero-Isaiah.

The first stage of the investigation will be to ensure that a full list of all relevant texts has been identified, for which there is an already recognised group of texts to use as the starting point: the eschatological hymns. This expansion of the text base permits the second stage to proceed on a securer footing: a presentation of the way that they are developed through the sixteen chapters.

From this it should be clear that there will not be any consideration of a possible *structural* function of the hymns. The proposal herein will demonstrate how they do more than this. Nor is there any intention that a full form critical analysis of these texts will be provided, neither will there be a consideration of the question of originality and novelty of the form.³⁵ Such questions remain outside the sphere of an investigation of imagery and vocabulary, and do not impact on the results to be presented.

3.4.1 Identification of the relevant texts

3.4.1.1 Eschatological Hymns

The 'eschatological hymns' were first identified by Gunkel,³⁶ though it was through Westermann's utilisation of the phrase (1981: 74-80 and 1964: 157-63) that they have become especially familiar. Not that these texts had gone unremarked prior to Westermann's work. Previous commentators had discussed several of these passages and used terms such as 'hymn' to describe them—O'Connell (1994: 156-61) provides a series of comparison charts of form-critical proposals stretching from Gressman in 1914 to Wilson in 1986. A similar survey was compiled by Schoors (1973).

As previously discussed, the hymns were seen by Westermann to punctuate the structure of Deutero-Isaiah so as to mark out significant texts within it. The eight texts he discusses are 42:10-13, 44:23, 45:8, 48:20-21, 49:13, 51:3 (the fragment of a longer hymn now lacking its opening imperatives), 52:9-10 and 54:1-2. He suggested further (44) that 40:9 was a possible starting point for the form. It will be included in the analysis since it contains ideas that are provided in later hymns as the substantiation of that praise.

Declaring that Deutero-Isaiah effectively invented this variant of the hymn, he presented (102) two characteristics that served to distinguish them. First, there is an introductory call to praise in the imperative (followed by jussives); second, the continuation contains a description of an act or deed by God which, he claimed, contrasts with the continuation found in the Psalms (identified as being typically 'a description of God's majesty and goodness'); this act of God is actually a future event—the liberation of the people from exile—that generated the eschatological hope referred to in the label.

³⁵ Matheus (1990: 30-55).

³⁶ Westermann (1981: 74).

Alternative interpretations of the *Gattung* have been presented. Stuhlmüller (1970: 35) notes that within the Psalms the standard form has three parts, the third being a conclusion that often recaps the opening. Of the hymns in Isaiah 40–55, he states that only 51:3 has a conclusion, whilst 45:8 consists of merely the introduction. Likewise Matheus (1990: 30–34), working with an awareness that each of these hymns contains many distinctive and individual elements identifies a three-fold structure as a result of his very detailed analysis. He insists (33) that ‘die aufgeführten Bausteine sollen nicht den “Normalfall” beschreiben, nicht das Grundmuster; sie bezeichnen die einzelnen sprachlichen Teile, die in jedem Text anders realisiert sind’. He readily concurs with the idea of an introductory section, with imperatives and jussives, and a middle section that describes Yahweh’s work of liberation. His final section, found in most of the hymns, he labels ‘consequences’, being the focal point to which the rest of the hymn leads.

There has (inevitably) been a variety of responses to the proposal of the eschatological hymns. Sometimes there is concern over the aptness of the word ‘hymn’—the way that Motyer discusses these passages without ever once using the word is surely intentional—whilst at other times it is the word ‘eschatological’ that gives more pause for thought (e.g. Whybray, 30–31, 77). Probably in response to this, Westermann expresses his own concern over the term in the ‘Vorwort’ to the 1981 reprint of *Sprache und Struktur*. Other commentators wish to alter the list of texts—O’Connor (1994: 161), for example, omits 45:8 and introduces 51:11, both without a word of explanation. Despite these questions, the distinctive nature of these texts is readily discerned.

Besides the structural similarities, which led to the idea that the hymns form a distinctive *Gattung*, there are a number of stylistic connections. A significant addition to the evidence from Form Criticism is the observation of the persistent way that the whole of creation is summoned to praise and rejoice in many of these texts, especially in 42:10–12, 44:23, 48:20 and 52:9–10.³⁷ And though it falls outside Westermann’s list of texts, the same can be said of 55:12. Matheus (1990: 56–57) notes the way that references to the Earth run through the hymns ‘wie ein roter Faden’. He notes how the description of the shout of joy being sent ‘to the end of the earth’ sets up a resonance to the statement in 42:10 that Yahweh’s praise will come ‘from the end of the earth’, contrasting further with the statements in 44:23 that ‘the depths of the earth’ will join in this praise. Thus the first three hymns are linked through the use of ‘earth’ imagery and locations in their ‘flat earth’ cosmology. They are then also brought to a culmination in 52:10, and the statement that ‘all the ends of the earth shall see the salvation of our God’.

Before turning to an investigation of these texts to discern a possible trajectory in them, it is important to search chapters 40–55 for other potential texts that should be included in the discussion. This can be achieved by investigating the typical vocabulary of the hymns and searching for other uses of those terms.

³⁷ North (193), McKenzie (144) Whybray (102), Watts (143 and 146) and Motyer (323).

3.4.1.2 The vocabulary of praise and worship

Whilst it has been possible to identify a characteristic form for the hymns, even if it is one that is not as consistently maintained as some others, an even more distinctive feature of the eschatological hymns is their vocabulary, as extensively discussed by Matheus (1990: 34-44).

The quintessential vocabulary item is undoubtedly רָנַן , 'to give a ringing cry' (BDB) or as a noun רִנָּה , 'ringing cry'.³⁸ Every example of רָנַן in Deutero-Isaiah occurs within one of the eschatological hymns; most examples of רִנָּה also occur in the hymns, with its appearance in 51:11 and 55:12 making a strong case for their inclusion if not in the list of hymns then definitely in the list of texts to be considered herein.³⁹ Furthermore, as a qal imperative רָנַן opens three of the hymns, addressing the heavens (44:23 and 49:13) and the barren women (54:1). The most frequent verb used with רִנָּה is פָּצַח , to break forth. Indeed, in all seven examples of פָּצַח in the Hebrew Bible, it is always found with רִנָּה . The only example of this comparatively unusual verb outside Isaiah is Psalm 98:4. Even the solitary example in Isaiah not found in an eschatological hymn comes in a text that bears distinctive hall-marks of Deutero-Isaiah's editorial activity in chapters 1-33*: Isaiah 14:7.⁴⁰

If these two roots can be said to characterise the topic of rejoicing, the remaining roots identified by Matheus are significantly less distinctive—even those listed by other commentators as typical of the hymns. Thus צָהַל , to neigh, though mentioned by North (248) is used but once in Deutero-Isaiah (in 54:1). The only other examples in Deutero-Isaiah are the qal in 12:6 and 24:14, and the piel in 10:30. This last example, however, does not bring the context of joy but of pain. And 24:14 is to be treated as later than Deutero-Isaiah. Jeremiah includes five examples of the verb and its cognate noun מִצְהָלָה , all but one of which (31:7) relate to the sound of a horse (though maybe not 13:27). With only one more biblical use (Esther 8:15) it remains an unusual term.

The same lack of distinctiveness can be claimed for זָמַר , to sing, specified by O'Connell (1993: 161) as defining for an eschatological hymn. It is actually quite absent from Deutero-Isaiah apart from the solitary use in the hymn admitted to the list by Westermann as a fragment—51:3. Some of these terms are ubiquitous in the Psalms, but because of their relative rarity in Deutero-Isaiah perhaps there needs to be more caution in drawing them into the discussion. Yet there is undoubtedly a wide variety of terms that occur to describe praise and rejoicing, and it is a simple matter to investigate each of these verb roots individually and so catalogue a list of verses to be counted as the 'topic of joy', as follows.⁴¹

³⁸ North (248), Matheus (1990: 34-36), O'Connell (1993: 161).

³⁹ This leaves its appearance in 43:14, which is, however, a verse surrounded by textual problems: see North (123), Elliger (331-332) and Watts (128) for comprehensive discussions.

⁴⁰ Williamson (1994: 170).

⁴¹ Other notable features not incorporated in the chart: the only other use of זָמַר in Isaiah is in 12:6; 55:12 is the only use of מָחָה in Isaiah (there being only two more uses in the Hebrew Bible), צָהַל can be found in 12:6 and 24:14.

	Eschatological Hymn	Other texts in Deutero-Isaiah
רָנָה	42:11, 44:23 (bis), 48:20, 49:13 (bis), 52:8, 9, 54:1 (bis)	51:11, 55:12
פָּצַח	44:23, 49:13, 52:9, 54:1	55:12
גִּיל	49:13	41:16
הִלֵּל	42:10, 12	41:16, 42:8, 43:21, 45:25, 48:9
זָמַר	51:3	
מָחָא		55:12
נָגַד	42:12, 48:20	(absent, but see further discussion in footnote 42)
נָשָׂא	42:11, 52:8	(similarly, see footnote 43)
צָהַל	54:1	
צוּה	42:11	
דָּרַע	42:13, 44:23	
שָׂמַח	51:3	51:11, 55:12
שָׁשׂוֹן	51:3	51:11

Table 3.5 Use of words of praise and rejoicing in Deutero-Isaiah

Five things can be seen from this table. Firstly, that there is significant vocabulary overlap between verses 3 and 11 of chapter 51. As a result, though 51:11 does not conform to the form critical expectations of an eschatological hymn, there is significant evidence that demands its consideration in this study. Second, there is confirmation that the closure of chapter 55 will need consideration on similar grounds. Thirdly, four of the roots only occur within an eschatological hymn. Fourthly, and probably less obviously, 45:8 never appears, a fact which automatically highlights how unusual it is amongst the hymns and associated material. Finally, that the root *הלל*, to praise, forms the basis for an extensive expansion of the basic group of texts so far under discussion.

The pattern of use of the root *הלל* indicates that there are in fact many more pericopae that end with a comment or observation on praise than just the units that are rounded off with the eschatological hymns. Thus the verb's use in 41:16 (hithpael) brings to an end the pericope 41:11-16, where God announces the thorough reversal of Israel's fortunes such that they become his instrument of war rather than the victim. Israel's response will be one of rejoicing. 43:16-21 is concluded with the observation that Yahweh has formed his people so that they might praise him; 45:22-25 again ends with the comment that there will be praise for Yahweh (verb, hithpael). None of these should be called a hymn, yet their presence is important for indicating that Deutero-Isaiah is concerned at many more points to direct the reader's attention to the correct response to Yahweh's actions: praise and

⁴² Though the chart apparently indicates that *נגד*, to declare, appears in only two verses in Deutero-Isaiah, it should be stressed that these are the only two verses that have the meaning 'to declare praise'. By the time it appears in 48:20 it has seen frequent use in the disputes with the idols, where they are challenged to announce a future event. To include this in the chart would distort the results.

⁴³ Again, the verb *נשא*, to raise, can be used in many more senses than 'to raise one's voice', as found in the eschatological hymns (and nowhere else in the Hebrew Bible). Inclusion of these other uses would not be meaningful.

rejoicing.

3.4.1.3 Other vocabulary in the hymns

Thus far, the discussion of vocabulary has focused on those that express the joy and rejoicing itself. Matheus (1990: 36-44) discusses a different group of words which can often be found in the central section of the hymns—גאל, ישע and נחם—as seen in the next table.

	Eschatological Hymn	Other texts in Deutero-Isaiah
(verb) גאל	44:23 (and in v22), 48:20, 52:9	43:1, 51:10, 52:3 (see also footnote 44)
נחם	49:13, 51:3 (bis), 52:9	40:1, 51:12, 19, 54:11
(verb) ישע		43:12, 45:17, 20, 22, 46:7, 47:13, 49:25
(noun) ישע	45:8	51:5
ישיעה	52:7, 10	49:6, 8, 51:6, 8

Table 3.6 Distribution of גאל, ישע and נחם in Deutero-Isaiah

The theological significance of these terms can hardly be overstated, and their presence in the eschatological hymns indicates the central significance that the hymns have to the overall message of Deutero-Isaiah. At the same time, to expand out the list of verses that contain the topic of joy by including the texts that use גאל, ישע and נחם would be to complicate matters quite erroneously. The investigation must be more subtle, noting that these roots are being highlighted by their use in the hymns, but also looking for the trajectory independently established for them. For the moment it suffices to note their presence, and to consider them further below.

3.4.1.4 Summary

A central premise of the method laid out earlier in this chapter is that *all* references to a topic must be incorporated in the discussion if it is to have a representative presentation of the text's interest in that topic. Westermann and Matheus omitted 51:11 and 55:12 from the list of eschatological hymns on form critical grounds. Though not quibbling with that decision, a consideration of the main verbs that characterise the hymns—רנן and פצח—indicated that these two passages should be incorporated in this investigation. And whilst much of the further vocabulary of praise and rejoicing that is found in the hymns is restricted to those passages, the root הלל is more widely used. Those texts will be included in our list.

The full list of texts to be considered therefore consists of 40:9-11, 41:16, 42:10-13, 43:21, 44:23, 45:8, 25, 48:9, 20-21, 49:13, 51:3, 11, 52:9-10(11-12), 54:1-3 and 55:12-13, and it is to this task that we turn.

⁴⁴ The noun גאל is always used of Yahweh in Deutero-Isaiah. It appears within several of the self-predications that are dotted throughout the sixteen chapters—43:14, 44:6, 24 and 49:26—whilst other uses in 41:14, 47:4, 48:17, 49:7, 54:5 and 8 are part of the introductions to self-predicative statements.

3.4.2 Rhetorical development in the topic of rejoicing

3.4.2.1 Opening to 48:20-21

*Get up on a high mountain,
 O herald of good tidings to Zion;
 raise your voice with strength,
 O herald of good tidings to Jerusalem,
 speak up, do not fear;
 say to the cities of Judah,
 'Here is your God!'
 See, the Lord Yahweh comes with might,
 and his arm rules for him;
 his reward is with him,
 and his recompense before him.
 He will feed his flock like a shepherd;
 he will gather the lambs in his arms,
 and carry them in his bosom,
 and gently lead the mother sheep (40:9-11).*

*You shall winnow them and the wind shall take them up,
 and the storm shall scatter them.
 Then you shall rejoice in Yahweh;
 in the Holy One of Israel you shall glory (41:16).*

Though Westermann was aware (44, 102) that 40:9-11 could not be included with the eschatological hymns on the ground of its different *Gattung*, he correctly recognised in it the images that would come to dominate the later hymns. These are the sort of things for which the people will later be encouraged to praise Yahweh. The Sovereign Lord is returning to Zion, as a powerful warrior to liberate the people, and as the shepherd who will care for the people. It is no wonder that the מְבַשֵּׂרִים is told to announce this boldly; but, not, we note, with joy. It is apparently too early for that. It is only in 41:16 that the people are informed that they 'shall rejoice in Yahweh, in the Holy One of Israel you shall glory' (גִּילִל imperfect and הִלְלִל hithpael imperfect). The absence of imperatives indicates that this is still not something that the people are yet encouraged or expected to do: it is only later that they will experience this, *after* Yahweh has banished their oppressors (41:11-16). Thus the topic is subtly introduced while also withholding its central intent for later passages.

*Sing to Yahweh a new song,
 his praise from the end of the earth!
 Let the sea roar^a and all that fills it,
 the coastlands and their inhabitants.
 Let the desert and its towns lift up their voice,
 the villages that Kedar inhabits;
 let the inhabitants of Sela sing for joy,
 let them shout from the peaks of the mountains.
 Let them give glory to Yahweh,
 and declare his praise in the coastlands.
 Yahweh goes forth like a soldier,
 like a warrior he stirs up fury;
 he cries out, he shouts aloud,*

he shows himself mighty against his enemies (42:10-13).

a MT reads הַיָּם יַרְעִים, which would translate as 'those who sail the sea'. This emendation proposed by Lowth (North, 113; Watts, 113; Baltzer, 139) alters it to יָרַעַם הַיָּם, found in Psalms 96:11 and 98:7.

One of the most striking things about the next passage to use the topic of joy—the first of the eschatological hymns (42:10-13)—is that it does *not* address the people of Israel.⁴⁵ As first read, verse 10 certainly appears to address the audience listening to the prophecy and calls on them to rejoice.⁴⁶ Hanson (48) suggests that it recalls temple worship, which seems a reasonable idea, given the echoes of various Psalms through these few verses. As the unit progresses this idea that the listening audience is being directly addressed must be questioned. Elements of nature are called upon to rejoice—the seas and the coastlands—and while the latter may indicate the people who live in the coastlands, אֲרָצֹת (a word already used in 42:4) normally refers to foreign and distant lands. McKenzie (22) suggests that 'the word designates the coastal region of Syria and Phoenicia, for the Israelites a remote area, the limits of the earth', an idea supported by most other commentators. Even the textual uncertainty in this colon does not affect the overall point, for whilst the line 'those who go down to the sea' (NRSV margin) does not exclude the Israelites *per se*, they were hardly renowned as a sea-faring nation—for example, the sailors in Jonah 1 are foreigners. Overall, any people implied in these phrases are a non-Israelite group, yet one who will respond to Yahweh's acts. This sets a universalist context for the praise of Yahweh, defiantly punched home by the mention of a Syro-Arabian tribe and an Edomite city,⁴⁷ for whilst the Israelites (it seems) are not willing to praise Yahweh, Gentiles from the ends of the earth are. This is quite amazing in the light of the reason given at its ending (42:13c-d) for this 'new song': that Yahweh 'shows himself mighty against his foes'. Even so, it is quite clear that the Israelites are not called to this rejoicing...yet.

If there is a desire to give more weight to the general nature of the opening, with its echoes of the cult and the implicit inclusion of the audience then the overall trajectory is barely affected. The audience finds itself undifferentiated from its Gentile surrounds and inanimate nature. They are similarly overlooked through much of the remaining hymns. Overall, the idea of a momentary ambiguity seems to be the most beneficial line to follow in the exegesis of 42:10. The opening words appear to include the audience, but they are subsequently overlooked in the specification that it is nature and the Gentiles who should rejoice and sing this new song.

Alongside these references to non-Israelites there are a variety of terms to refer to the creation: אֶרֶץ, יָם, מַדְבָּר and הָרִים. Within Deutero-Isaiah none of these terms is restricted to either the topic of praise or the eschatological hymns, yet they undoubtedly characterise this feature. The way that the first group of hymns (42:10-13 to 48:20-21) are linked through their use of 'earth' imagery has been previously noted. A further series of connections is established through the vocabulary that describes the ruins and wastelands. Within the topic of joy, מַדְבָּר reappears in 51:3 and הַדְּבָר is

⁴⁵ Motyer (323).

⁴⁶ Westermann (103).

⁴⁷ Whybray (78).

used in 48:21, 51:3 and 52:9 but varyingly translated in each verse. NRSV and NIV agree on 'deserts' in 48:21 and 'ruins (of Jerusalem)' in 52:9, whilst NRSV translates it as 'waste places' and NIV as 'waste lands' in 51:3.

*...to my chosen people,
the people whom I formed for myself,
so that they might declare my praise (43:20b-21).*

*Rejoice, O heavens, for Yahweh has done it;
shout, O depths of the earth;
break forth into singing, O mountains,
O forest, and every tree in it!
For Yahweh has redeemed Jacob,
and will be glorified in Israel (44:23).*

*Shower down, O heavens, from above,
and let the skies rain down righteousness;
let the earth open, that salvation may spring up;
and let it cause righteousness to sprout up also;
I Yahweh have created it (45:8).*

*In Yahweh all the offspring of Israel
shall triumph and glory (45:25).*

The close of 43:16-21 again contains the bald statement from Yahweh that the people especially formed by him will one day 'declare my praise' (נִפְדּוּ imperfect). There is still no indication that they should do so at this point in time. Amazingly this is still the same in the next of the eschatological hymns (44:23). This hymn introduces a vitally significant verb into this stream for the first time: נָצַל, to redeem. The root has already been used several times in the preceding chapters of Deutero-Isaiah: in 41:14, 43:14 and 44:6 as a noun with which to describe Yahweh—your Redeemer—and in 43:1 and 44:22 (qal perfects) to state that the people have been redeemed. Despite the concentrated use of this verb, three times in 44:22-24, the text calls on the created universe and nature to rejoice and sing, not the people. This is no different in 45:8 or 45:25. The former calls on creation to rejoice, the latter promises again a time when the people will rejoice.

*Go out from Babylon, flee from Chaldea,
declare this with a shout of joy, proclaim it,
send it to the end of the earth;
say, 'Yahweh has redeemed his servant Jacob!'
They did not thirst when he led them through the deserts;
he made water flow for them from the rock;
he split open the rock and the water gushed out. (48:20-21).*

How significant then that the first indication that the people themselves might be involved in rejoicing is found in 48:20—the announcement of the departure from Babylon. This is in addition to the other features (Matheus, 1990: 56-63) that indicate that this verse forms a highpoint in the trajectory of the topic. The second use of נָצַל in a hymn forms a bridge back to 44:23, emphasised by the way that the object of redemption is described in such a similar fashion in both verses: Jacob. Though earth imagery is present again, it is not the earth itself that is called to rejoice: it is

the people who hear the announcement who must proclaim the message throughout the entire earth. The praise that came from the ends of the earth (42:10) returns to it, with the new message of liberation and freedom. Matheus (1990: 58-59) identifies two more features that highlight 48:20-21: first, the use of נָגַד, to declare praise, in 42:13 and in 48:20; second, the use of נָזַל (qal) in 45:8 to describe the heavens pouring down מַטָּר, and in 48:21 נָזַל (hifil) of the rock splitting to release water.

The result of this is that 48:20-21 is a highpoint both by picking up topics and motifs of the previous hymns, and by standing apart by addressing the hearers of the prophecy and calling on them, not nature, to rejoice.

3.4.2.2 Chapters 49-52

*Sing for joy, O heavens, and exult, O earth;
break forth^a, O mountains, into singing!
For Yahweh has comforted his people
and will have compassion on his suffering ones (49:13).*

a Following Qere reading וַפִּצְחוּ in place of Ketib וַפִּצְחוּ.

After the high point in 48:20-21, the topic reverts to its former tone. In 49:13 it is again nature that is to rejoice—Mettinger (1983: 24) draws attention to the extremely similar vocabulary between this verse and 44:23—albeit because of Yahweh's actions for the people, specifically identified as עַמּוֹ. The verb פִּצַּח makes its first appearance in a hymn or as part of the topic of joy. Indeed, it has been totally absent from Deutero-Isaiah since its memorable double use in 40:1. This therefore initiates what Matheus refers to (1990: 60) as the “*nhm-Teil*” of the book.

*Indeed Yahweh will comfort Zion;
he will comfort all her waste places,
and will make her wilderness like Eden
her desert like the garden of the LORD;
joy and gladness will be found in her,
thanksgiving and the voice of song (51:3).*

*So the ransomed of Yahweh will return,
and come to Zion with singing;
everlasting joy shall be upon their heads;
they shall obtain joy and gladness,
and sorrow and sighing shall flee away (51:11).⁴⁸*

Both 51:3 and 51:11 indicate that rejoicing will be heard (נִפְלַח nifal imperfect, שׁוֹב and בָּרָא qal imperfect), and specifically in Zion, but it is not something for the present moment. פִּצַּח appears in 51:3, with a focus on Zion and its environs that has not previously been encountered. Matheus notes (1990: 58) that this starts a progression of thought concentrated on the city that leads into 54:1. Also for the first time is the suggestion that joy will flow from the people (implicit in the statement that ‘joy and gladness will be found in her’) as a result of their appreciation for what Yahweh has

⁴⁸ Comments on the translation of passages from Isaiah 51-52 can be found in the next chapter.

done: since they have been comforted, they will rejoice. This is all of a piece with the sentiments expressed in 51:11. Zion is the location of the praise and rejoicing, and, though the interpretation of 51:10-11 is bound up with the problems of exodus/return imagery, there remains the sense that Zion will experience scenes of gladness as a result of Yahweh's activities (51:9-10).

*Break forth together into singing,
ruins of Jerusalem;
for Yahweh has comforted his people,
he has redeemed Jerusalem.
Yahweh has bared his holy arm
before the eyes of all the nations;
and all the ends of the earth shall see
the salvation of our God (52:9-10).*

Thus it is the section directly before the second announcement of the departure that contains direct imperatives for the 'ruins of Jerusalem' to rejoice. In 51:3 and 11 there was the promise that this would happen: now it is called for in response to the occurrence of the long promised pivotal event for Jerusalem (40:3-5, 10-11). Yahweh has returned, and returned as king! In the context of rejoicing by the watchmen (verse 8) we realise that this is a picture of the people themselves: they are to rejoice and celebrate. People and city unite in their praise of the one who has brought this about: comforted (נחם) and redeemed (גאל), they will join the ends of the earth in experiencing the salvation (ישועה) of their God.

The climactic nature of 52:9-10 is created by the gradual transfer of interest from גאל to נחם to a combination of the two signaled by the addition of ישע, the concentration of these verbs around 51:11 preparing for the final consummation in their bringing together for the only time in the Hebrew Bible in 52:9-10. This is illustrated in the table below. Matheus (1990: 59-60) also recognises this fact—noting that the combination of גאל and נחם makes 52:9-10 the *Zielpunkt* (59) of the hymns—but has not included the way that the inclusion of ישע puts the seal on the combination.

	גאל	נחם	ישע
42:10-12			
44:23	✓ and in vv22 and 24		
45:8			✓
48:20	✓		
49:13		✓	
(51:3)		✓ (bis)	
[51:11]	v10	v12	
52:7-10	✓	✓	✓ (bis)
54:1			

Table 3.7 Distribution of גאל, ישע and נחם in and around the Eschatological Hymns

Matheus observes (1990: 60, 62) that virtually every feature of the eschatological hymns appears in 52:7-10 in some form or other. There are a whole host of connections that exist from the preceding texts to 52:9-10—earth imagery, wasteland imagery, Yahweh as warrior, to mention but a few examples. In fact it is possible to go beyond these observations and note that 52:11-12 incorporates

the few remaining features not previously included, notably through the inclusion of departure orders. This feature makes the most pressing similarity between the two highpoints that have been identified.⁴⁹ Isaiah 52:9-10 is undoubtedly the climactic focus of the eschatological hymns; 52:9-12 appears to be the climactic focus of the entire topic of comfort and joy, with the combination of images, cause and effect and response all in the one passage.

3.4.2.3 Chapters 54-55

*Sing, O barren one who never gave birth;
burst into song^a and shout, you who have not been in labour!
For the children of the desolate woman will be more numerous
than the children of her that is married, says Yahweh (54:1).*

*Indeed you shall go out in joy.
and be led forth^b in peace;
the mountains and the hills before you shall burst into song,
and all the trees of the field shall clap their hands.
Instead of the thorn shall come up the cypress;
instead of the brier shall come up the myrtle;
and it shall be a memorial for Yahweh,
an everlasting sign that shall not be cut off (55:12-13).*

a רנה is not found in the LXX. Whilst BHS supports its deletion from MT, Watts (235) argues for its retention on the basis of the Versions.

b In place of MT תובלון 1QIsa^a has תלכו. North (259) and Watts (243) reject this in favour of the MT, supported by several Versions, as the more unusual term.

Moving to the last hymn—54:1—it is notable that the whole tenor and tone of the passage is different to anything that has come before, with the address to an abandoned woman. In the light of the preceding chapters it is evidently Zion who is so described, in a passage that picks up some other motifs and topics of the journey complex discussed above. Most obvious is the restoration of children (e.g. 49:19-22). Matheus notes (1990: 58) how the hymn fits into a progression through the second part of Deutero-Isaiah, with statements of restoration of the ruins (51:3) preceding the promise of rehabilitation (54:1-3) effected through the transformation (51:3c), itself based on traditions from the prehistory (48:21). It also forms the introduction of the two chapter-long epilogue to Deutero-Isaiah in which the blessings Yahweh has in store for Zion are described in imagery that is continually positive and affirmatory. It leads to the final section of rejoicing: the close of Deutero-Isaiah in 55:12-13.

Here it is significant that for the first time there is a combination of rejoicing by the people and also by nature. This forms another (minor) highpoint in the trajectory of the topic. The idea of departure is still present (55:12a) as images from the journey complex are interwoven with the topic of joy. There is no longer any need to declare that Yahweh will, or has, comforted and redeemed his people: the entirety of the two chapter spread in 54-55 has continually declared it.

⁴⁹ Mettinger (1983: 24).

3.4.2.4 Summary

This survey of the content and associated vocabulary has made the pattern and function of the topic of joy within Deutero-Isaiah clear. There are three high points at which the people of Israel themselves are addressed with imperatives to rejoice in Yahweh—48:20, 52:7-10 and 55:12-13. Whilst the verb **לָאֵל** is spread throughout Deutero-Isaiah, **חָנַן** is reserved for those hymns falling between the first two high points, climaxing with **לָאֵל** in the second high point that is marked by the incorporation of **שִׁשׁ**. This marks out 52:7-10 as the primary focus towards which the previous hymns have been leading. Thus a clearly developing thread, a trajectory of a topic that leads into the combinatory section 52:7-10 where Yahweh's salvific action for his people is declared with rejoicing, has been identified and laid bare. A vital part of this process was the inclusion of texts that do not fit into the *Gattung* of eschatological hymn but which briefly utilise vocabulary typical of the hymn. This demonstrated that the technique of bringing a pericope to a close with a mention of praise and rejoicing is more prevalent than the discussion of the hymns alone can demonstrate.

3.5 Summary

This extensive chapter has achieved several things. First, the method for identifying rhetorical trajectories has been laid out. The procedure has been described and a variety of potential objections or problems responded to. Second, the method has then been applied to two distinctive texts within Deutero-Isaiah: the prologue, and the eschatological hymns, which themselves have their roots in the prologue. Attention has been placed primarily on the way that chapters 51-52 come to the fore through this analysis. Not every trajectory initiated in the prologue comes to a focal point in this two chapter stretch, but too many do for this to be coincidence. Many previous studies have noted the importance of 52:7-10 for the overall rhetoric of Deutero-Isaiah; this study indicates that a study of the whole two chapters that precede is required to most fully appreciate its significance.

The decision to study the prologue and the eschatological hymns has provided valuable validation of the method and its results. Thorough analysis of a particular portion of text demonstrated the range of trajectories and structural relationships that can be generated by a single, fairly lengthy, pericope. Analysis of the texts that fall into a single *Gattung* has demonstrated not only the overall development of a single topic but also the importance of broadening the search for relevant texts by careful consideration of the vocabulary. Some of the texts considered appeared by virtue of a single word, yet when considered in context and as part of a trajectory, a clear and definable rhetorical effect can be discerned by even a slight reference.

The distinctive contribution of this thesis has also started to become apparent in this chapter. By not being restricted to a Form Critical approach to the text, further connections have been identified and discussed in the analysis. This has led to an enhancement of work that so restricted itself. The unique way in which several key terms—**לָאֵל**, **חָנַן** and **שִׁשׁ**—are controlled within Deutero-Isaiah in order to highlight the climactic passage has been demonstrated, along with further evidence

of the key role played by the prologue in initiating the key topics for discussion. A contrast has already been drawn between those topics that do, and those that do not, display a trajectory, and consideration of the reason for that has been included. Furthermore, the vital importance of keeping tight control of the method and its application has also been demonstrated. With these factors in mind, an extensive investigation of Isaiah 51-52 will now be undertaken.

Chapter 4

Analysis and Exegesis of Isaiah 51-52

All Second Isaiah's characteristic themes [sic] are present: the transformation of Israel, the continuity of the history of the Servant from Abraham to the last day of time, the universality and cosmic nature of God's salvation, the inability of God's enemies to restrain his purpose, the joy of the redeemed as they return to Zion, the approaching end of the time of judgment and destruction, the free gift of salvation from God, the wonder of kings at the rise of the Servant Israel from weakness and humiliation to power and glory. *Not one of these themes is new* and yet each is presented with such freshness that it seems new. They form a unity here just as they do in the earlier chapters because they belong together as the constituent elements of the prophet's thought.¹

Having laid out the basis and criteria for the method of large scale investigation of topics within Deutero-Isaiah, and seen that it is effective in the analysis of the prologue and the eschatological hymns, the thesis turns now to an investigation of the text of Isaiah 51-52. Though guided by the principles of rhetorical criticism, the main concern is to unfold the way in which large scale connections are made within Isaiah 40-55. Each section of this chapter takes one pericope of Isaiah and analyses its topics and connections. A good deal of information that might have been included, and which would be essential in a commentary, is often omitted from this detailed analysis in order to highlight the most relevant connections that have been identified. As with the study of Isaiah 40:1-11, an NRSV-based translation is also provided, with relevant textual notes.

The first sub-section of this chapter, however, briefly lays out the small-scale structure of the text in chapters 51-52, with an even briefer consideration of some contrasting proposals. Whilst this thesis has normally down-played the significance of structure, these chapters not only show clear evidence of organisation but a structure that articulates the rhetorical development and flow of the text.

4.1 Structural features of Isaiah 51-52

4.1.1 Beginning and ending of the unit

A characteristic of Isaiah 51-52 is the separation into sub-units by poetic cola opened by imperative commands: there are nineteen examples all told.² This is a distinctive aspect of Deutero-Isaiah's style, being used from the very first verse, and has a strong stylistic effect that grabs attention and demands responses of the audience. This style appears three times in chapter 49 (verses 1, 13 and 18) but is quite absent from chapter 50. Indeed, imperatives are virtually absent from chapter 50, the

¹ Smart (177, his emphasis).

² 51:1a, 1b, 2, 4, 6aa, 6ab, 7, 9a, 9b, 17aa, 17ab, 52:1a, 1b, 2aa, 2ab, 2b, 9, 11a and 11b.

only example coming in verse 11. Though this solitary example late in the chapter partially weakens the impact of the opening of 51:1 it hardly detracts from the strong structuring effect that these imperatives give chapters 51 and 52. To a certain extent, though, the decision to start the new unit at the beginning of chapter 51 is confirmed by the structure that appears as the rest of the chapter is read: the predominance of verse-opening imperatives and the clear patterning they display.

There is almost no need to argue for a significant break at the end of 52:12. 'That the poem [52:13-53:12] is a unit I take for granted, in spite of some recent dissentients' is the summary statement from Clines (1976: 11), readily indicating the standard certainty on this point. The universal acceptance of 52:13-53:12 (whether it is viewed as a pericope of independent origin from the rest of 40-55 or not) as a separate pericope effectively demands some sort of break at the end of 52:12.

4.1.2 Structure within the unit

4.1.2.1 Two sets of three-fold imperatives

As already mentioned, a significant feature of Isaiah 51-52 is the frequency with which cola begin with an imperative. Within the plethora of examples there is a pattern generated by these imperatives, for they break into two groups of three—firstly, 51:1, 4, and 7; secondly, 51: 9, 17, and 52:1.

The first trio refer to the need for listening and attentiveness to God's message, with שָׁמַע used in both 51:1 and 51:7 and קָשַׁב in the middle position (51:4). The similarity of the openings of the first and last of these imperatives, and the virtual word for word repeat of the end of verses 6 and 8, support this structure. Reiterer's (1971: 71) observation that in verses 1 and 7 the opening imperatives are directly followed by similar verbs, הִשָּׁמַע and הִשָּׁמַע, both as participles with שָׁמַע as the object, further supports the strong connection. His suggestion (1971: 75) that the chiastic ordering of the terms שָׁמַע (ה) and שָׁמַע (ה) in verses 5-8 binds these verses together is somewhat less plausible, though, being too weak an effect to be noticeable.

The second trio of imperatives is also bound together: עָנָה is used in all three but with an intensification of the preceding technique by using different verb stems. In 51:9 and 52:1 the qal is used, but for the central example (51:17) the hithpael. On all three occasions in the second trio the imperative is immediately repeated—a style long recognised as characteristic of Isaiah 40-55—and the double imperative is immediately followed by a further imperative with an identification of the person addressed.

It is far from clear, however, where the final limb of this second trio closes. The reappearance of a *double imperative* in 52:11 suggests that these two verses should be separated off at some level. Ringgren (1977: 374) and Matheus (1990: 92) take it positively as the indication of the final section following in the style of the double-imperative introduced sections of 51:9 onwards. Then there is a very distinctive section in verses 3-6 that is often excised as a gloss. By default, then, verses 7-10

also need to be considered as a candidate for a sub-unit.

One possibility is that there are four unconnected units: verses 1-2 (the last limb of the preceding structure), 3-6, 7-10 and 11-12. Having seen such careful structuring in the preceding chapter this seems a very weak proposal. An alternative suggestion starts by noting that each of the first two limbs in this second trio (i.e. those opening at 51:9 and 51:17) has a weak division into two, though not one that is articulated in identical ways.

51:12 provides a new shift of focus by changing the speaker, who dramatically announces his presence by the double use of the first person pronoun **אֲנִי**. This doubled pronoun is itself significant in the midst of so much else that is doubled. Yahweh has, of course, been a frequent voice within Deutero-Isaiah, so there is no novelty in this, and the first person address continues to the end of verse 16. This provides a very neat division of the first limb of this trio, 51:9-16, into two sections: 51:9-11 and 51:12-16.

A similar division occurs in the second limb; announced by the word **לִכֵּן** at the start of verse 21, and supported by a varied repetition of much of the content of the preceding verses. It is similar to the shift found in the first limb for the speaking voice also changes, from the prophet to Yahweh himself. The second limb therefore comprises 51:17-20 and 51:21-23.

Further patterning is seen in the way that in each of these two sections the response from Yahweh picks up aspects of the opening statements made by people (or prophet) and replies to them directly. If the people have challenged Yahweh to remember his acts in the past and to respond to their plight again in the present (51:9-10), so Yahweh will remind them that it is indeed his acts and authority that should be a comfort to them (51:12-16). In the next unit the same principle of opening statements, this time made by the prophet (51:17-20), is reiterated by Yahweh as a statement of assurance that God's promised actions will indeed come about (51:21-23).

This pattern provides two possibilities for the third limb. If verses 3-6 are retained as an early part of the text then a comparable break can be readily identified at the start of 52:3 and the use of a prophetic tag line, 'for this is what Yahweh says'. This then means that verses 7-10 form the first part of the epilogue/coda. Alternatively, if verses 3-6 are excised (or possibly just 4-6) then verses 7-10 form the *second* half of the third limb, with verses 11-12 the coda. However, it is difficult to choose between these proposals. By retaining verses 3-6 a more balanced structure overall results, with verse 7-12 forming a fittingly lengthy conclusion to the whole piece. Yet they also break up the flow of thought and it is difficult to make the same connection of reflective response between 52:1-2 and 52:3-6. At a pinch the claim that in verses 3-6 God underpins the reasons why Zion may now arise and assume the royal throne, for Yahweh has dealt with the oppressors and blasphemers, might be made, though this connection is rather weak. In fact, the connection made between 52:1-2(3) and 52:7-10 is much clearer. It forms a fitting closure for the whole two chapter unit and feeds easily into the coda of verses 11-12, where the spiritual response of praise and joy is transformed into the physical

response of joining the pilgrimage back to Zion. The ‘extra weight’ formed by this final unit aids the sense of closure and finality. The fact that this once again opens with a doubled imperative, followed by another imperative, marks it out from the preceding as a sub-unit.

Most commentators follow these sequences of imperatives in some way as the basis of their proposed structure.³ It might be summarised in the following diagram.

51:1-8	First trio of imperatives
51:1-3	שמע, Listen!
51:4-6	קשב Listen!
51:7-8	שמע, Listen!
51:9-52:6	Second trio of imperatives
51:9-11	עורי, Arise!
51:12-16	Yahweh responds
51:17-20	התעוררי, Rouse yourself!
51:21-23	Yahweh responds
52:1-2(3)	עורי, Rouse yourself!
[52:3-6]	[Late addition]
52:7-10	The message of good news
52:11-12	Coda סורו, Depart!

Table 4.1 Summary of the structure of Isaiah 51-52

4.1.3 Alternative structures

There are two alternative scenarios that need to be considered: first a large-scale connection between chapters 50 and 51; second, a splitting within chapter 51. Before moving to consider these, there are further alternative proposals that may be rapidly dismissed. Westermann’s reordering (232-37) of the text of 50:10-51:8 has not found wider support: Kuntz (1982) discusses, and rejects, it at length. Holmgren’s chiasm (1969) for 51:1-11 is ultimately unconvincing, though valuable for the connections that he has identified. He pairs v9-11 with v1-3, whereas I would suggest that they are parallel openings to their units. He also makes verse 6 and 8 two separate units paired with v5a, though the idea that they are parallel closures for their units is somewhat more plausible. Were it not for the alternative structures already described , there would be more merit in this idea.

Steven Lee’s chiastic structure (1995: 181-82) for 50:1-52:12 (a diagram for which was presented in chapter 2) also follows the basic structure of a double trio of imperatives, but undermines itself with the suggestion that 52:10-11 might be chiastically paired with 50:4-11, and that 52:11-12 matches 50:1-3. Neither of these combinations seems especially plausible.

³ North (206-11), McKenzie (118-28), Kiesow (1979: 93-122, though making stronger breaks after 51:8, and 52:6), Melugin (1976: 156-67), Sweeney (1988: 65-87, 98), Matheus (1990: 92), O’Connell (1994: 154, 198-204), Williamson (1998: 156-57), Baltzer (xii-xiii), Childs (401-07) and Goldingay (ICC).

4.1.3.1 Connecting chapter 51 to chapter 50

Several commentators can be grouped together by virtue of their desire to connect 50:4-11 with 51:1-8. Clifford (159-60) is one, listing several vocabulary items that are common to them. Mulenburgh (589) also lists these items amongst other vocabulary repeats from chapter 49. Baltzer (xii-xiii) treats 50:2-51:16 as the limits of the third servant song. Laato (1990: 213 and 1992: 13) goes further and links the two together as corresponding limbs on a chiasm.

Cycle V	48:20-21	a	
	49:1-13	b	
	14-21	c	
	22-26	d	
	50:1-3	e	
	4-11	f	
	51:1-3		G
	4-8		f'
	9-16	e'	
	17-23	d'	
	52:1-6	c'	
	7-10	b'	
	11-12	a'	

Table 4.2 Chiastic structure for Isaiah 48:20-52:12 (Laato)

The first stage of response to this chiasm is to acknowledge that the vocabulary connections are indeed very distinctive. 50:8 and 51:5 are the only two uses of קרוב, near, as an adjective in Deutero-Isaiah, a connection enhanced by its use both times in a similar phrase—קרוב מצדיקי in 50:8 and קרוב צדקי in 51:5. Likewise the image 'to wear out like a garment' is found but three times in Isaiah: in 50:9, 51:6 and 8. However, even though Clifford (160) asserts that it is 'the single train of thought' that gives the best evidence for the connection, both he and Laato do not seem to have demonstrated much beyond a 'catchword' connection between the verses. That 51:4-8 makes reference back to 50:4-9 would be foolish to deny when there are such distinctive connections, but that is a long way from asserting a structural connection. As will become clear later in the chapter when investigating this section, this reuse fits in well with the text's desire to continue to challenge the people to fulfil the destiny that Yahweh has for them: to adopt and fulfil the role of the servant. Yet this reuse is not convincing support for a mirror structure in this portion of text. Melugin's comments (1976: 159) highlight the way that the juxtaposition brings new meaning to some of the phrases that are common to the two passages, and this encourages a structural *separation* rather than *combination*.

As a further comment on the validity of this chiasm, one might note that the first *trio* of imperatives—verses 1-3, 4-6 and 7-8—have been collapsed into a *pair*, and not one that recognises the repetition of verb in the opening imperatives. This arouses suspicions that it has been done for the needs of the chiasm, not that it reflects sub-structuring indicated by the text.

To the extent that Deutero-Isaiah might be a 'seamless garment' that progresses steadily from one

pericope to another we can frequently see connections both forwards and back. This is not dissimilar to Hanson (144), who proposes that 50:1-52:12 might have been *composed* as a single coherent unit but feels that 'these are the kinds of literary questions that seem as impossible to answer definitely as they seem inconsequential for an understanding of the essential message'. On the question of composition I can agree with him, but feel that the final structure of the text might permit some clarification. What is notable is his preference to find *larger* units rather than to fragment, a trait that challenges the idea of a significant split at the end of 51:8.

Yet even if connections do work in more than one direction, and there might be some very large units at play in the text, Clifford's preference for a *structure* that links 51:1-8 with chapter 50 rather than 51:9-52:12 is not so secure. The same needs to be said of the proposals from Baltzer (xii-xiii, 344) and Korpel and De Moor (1998: 489, and preceding discussion). The idea that 'the prophet himself, as the archetypal servant of the LORD, is speaking here [51:4f]' does not seem sufficient to warrant the backward link of 51:1-8 with chapter 50.

4.1.3.2 Subdividing chapter 51

A second group of commentators split chapters 51-52 into 51:1-8 and 51:9-52:12, but without the connection to chapter 50. Having already recognised this two-fold sequence of imperatives it is not surprising to find commentators who prefer to split them into separate sequences. In favour of this idea, Smart (176) argues for their close connection by noting that 'it is quite characteristic of Second Isaiah to break in at this point with a prayer'. Verses 6-8 have announced great things for the imminent future, and verses 9-10 reply in a similar fashion by appealing to Yahweh to indeed act in the strength he has shown in the past. As with the previous proposal, it seems rather that the case for a split has not been sufficiently proven against the merits of a comprehensive structure over the two chapters.

O'Connell (1994: 198-204) goes further and splits the double chapter into 51:1-8, 51:9-52:2 and 52:3-12. This structure for the final portion is, however, no more convincing than others from him previously mentioned.

Finally, there are those who make a significant break at the end of verse 16. Muilenburg (589) proposed a five strophe structure here, whilst Stuhlmueller (1968: 377) suggests that Isaiah 51:1-16 comprises a pair of poems in 51:1-8 and 9-16, on which Kuntz (1982) agrees. A similar idea comes from Motyer (24 and 402), who identifies an 'extended double' between 51:1-8 and 51:17-52:12. This he does by linking together the imperatives in 51:17, 52:1 and 52:11 and making the imperative in 52:9 a separate sub-unit. In fairness to Motyer it must be said that he still views 51:1-52:12 as a single unit that subdivides in the way described. The large scale connections he notices to bind all the potentially different units in chapters 51 and 52 together are very welcome, but this structural proposal is a disappointing weakness. Finally, a break is proposed here by Baltzer as a consequence of his decision to extend the third servant song to this point.

The proposal to break at the end of verse 16 splits up the second verb trio described earlier, that bound together by imperative of עֹרֵךְ. The fact that Stuhlmüller changed his opinion for the revision of the *Jerome Commentary* (1989: 340) indicates that the connections are insufficient to successfully argue for a structural break at the end of v16, but support a sense of connection between v1-8 and 9-16.

What might be said, however, is that these two proposals—to break at the end of verse 8 or 16—effectively contradict one another! At the same time, they demonstrate that there is a series of overlapping structures to be found through chapters 50-52. The vocabulary connections between 50:4-9 and 51:4-8 make an initial overlap; the trio of imperatives in 51:1-8 is bound to the first limb of the second trio of imperatives in 51:9-16; the second trio of imperatives are themselves bound together by the use of the same opening verb. Mettinger's observation (1997: 146-47) that royal imagery for Yahweh is implied in the divine warrior portrayal of Yahweh's arm in both 51:9 and 52:7-10 provides a strong basis for maintaining the connection within one unit.

4.1.4 Summary

Within the larger Second Isaiah corpus, there is something climactic about this long composition. It reaches back to the major themes of earlier sections of Second Isaiah and weaves them into an elegant recapitulation. The connections are scarcely accidental.⁴

Overall, the attitude expressed by McKenzie (124) seems well balanced: there are many points at which one is inclined to say that a division can be identified. Maybe this is due to the originally independent origin of the units and that the stitching together is not quite 100% perfect. Yet none of these divisions is sufficient to force a complete separation within this stretch of text that takes us from one Servant text to the next. It can be analysed as a single poem to great effect. Hanson (143) expresses this tension between many small units and a single larger one by suggesting that

when, on the other hand, one shifts focus and reads 51:1-52:12 as a whole, its compositional intricacy gives an equally powerful sense of structural and thematic unity running from beginning to end....

The two trios of imperatives are linked through the use of a limited number of verbs, with similar shifts in each limb in the second trio. The whole structure is brought to a close by the coda, an epilogue that clearly reminds us of 48:20-21. The result is an end-focused piece of writing that takes the audience from one Servant text to another.

⁴ Hanson (144).

4.2 Isaiah 51:1-8

4.2.1 The group(s) addressed

*Listen to me, you that pursue righteousness,
you that seek Yahweh (verse 1).*

*Be attentive^a to me, my people,^b
my nation^b give heed to me, (verse 4).*

*Listen to me, you who know righteousness
you people who have my teaching in your hearts (verse 7).*

a NRSV translates as 'listen' again, though the Hebrew has קָשַׁב in place of שָׁמַע used in verses 1 and 7.

b See discussion in the main text.

Whilst there is no quibble with the idea that verses 1-8 break down into three sub-sections, a potential source of almost irreparable fragmentation in this sub-unit occurs if the three sub-sections address three completely different groups of people.⁵ A surface reading of the text suggests that this is the case: first, a group that is searching for Yahweh and צַדִּיק; second, the whole people, which presumably includes the previous group, but might not; third, a group that have achieved the goals for which the first group currently strive, and presumably also a sub-group of the whole people just mentioned.

A textual matter complicates matters in verse 4, however. In place of עַמִּי BHS suggests that the reading עַמִּי, nations, from a few manuscripts (and the Syriac) should be adopted, along with a similar change of לְאֻמִּי to לְאֻמִּים.⁶ The immediate result of these changes is that the sub-unit no longer addresses Israel, but the (pagan) nations. It certainly should be acknowledged that the dominant use of לְאֻמִּי is indeed to refer to Gentiles, with גִּוִּי or אֲרָץ appearing as its standard parallel partner. However, whilst it is unusual (but not unheard of) for לְאֻמִּי to be used with עַמִּי, the use of a pronominal suffix is distinctive, and is all the more likely to refer to the Israelites. Thus, though the emendation removes a difficulty, especially in providing plural nouns for the plural endings on the two verbs, the fact that it is the easier reading stands against its ready acceptance.⁷

The decision to accept the MT does not, however, clarify the question of the identity of the groups of people being addressed. There are valid reasons for attempting to amalgamate them in some way. Smart (175-76), for example, regards the groups who seek צַדִּיק (v1) and those who have found it (v7) as virtually identical groups and that they are a sub-set of the 'people' addressed in verse 4. Westermann's rearrangement of the text (233-34) produces a scheme in which the different groups of

⁵ Whybray (154-57), probably Clifford (163), though he omits comment on 51:4-5, Ho (1991: 92) and Hanson (145).

⁶ North (206), McKenzie (125), Reiterer (1976: 56, 59) and Elliger (525).

⁷ Baltzer (350).

people are specifically identified: 'In 51.1a and 50.10f. these are the proselytes, in 51.4ff. the heathen, and in 51.7f and 1b and 2 the chosen people'. It seems, though, that he is stretching his evidence by claiming that the *later* use of the phrase 'God fearers' (e.g. Acts 10:2) indicates that the phrase 'who among you fears the LORD' in 50:10a is a reference to proselytes. The Proverbs declaration that 'the fear of the LORD is the beginning of knowledge/wisdom' (1:7, 9:10) seems too dominant within the Hebrew Bible to suggest that this is a reference to converts. Baltzer (350) prefers to link together the groups from verses 4 and 7 and contrast them with those in verse 1. The first few verses address a group of Israelite pilgrims, whilst the latter section speaks to non-Israelites.

The most viable reading, however, regards all three of these groups to be, roughly speaking, one and the same group, a group that is only a portion of the whole Israelite audience.⁸ Instead of creating a distinction between the first and third groups by concentrating on the difference between seeking and knowing סֶדֶק, this difference is understood in terms of intensification similar to that found in standard Hebrew parallelism. Another difference between this proposal and the previous ones lies in the way that membership of the people is being defined. If an emphasis is put on genetic descent from Abraham and Sarah, a concept self-evidently encouraged by the mention of them in verses 1-2, then עַם in verse 4 would include every single Israelite. This is not the only evidence that may be derived from the Abraham reference, however. By referring to their call, the text draws attention to Abraham as someone who had to respond to God's call (Genesis 12:1, 15:1-6). It is only through his response that Abraham can benefit from God's blessing. The more significant point here is that text is addressing true 'faithful Israel' by seeking to redefine who constitutes the people of God.⁹ Only those who respond positively can count themselves as the people. Finally, Motyer (405) notes that עַם, used as the parallel term to עַם in 51:4, is used in Genesis 25:23 to refer to the people groups that will descend from both Jacob and Esau. This already contains the concept that the genetic descendants of Abraham need to be divided into those who will be faithful and those who will not.

This is not the first time in Deutero-Isaiah that there has been some level of distinction made in the people of God. In the immediately preceding verses—50:10-11—there is a clear splitting: there are some who will fear Yahweh, others who prefer their own ways and paths. Somewhat oddly though, Brueggemann (124) reads both the positive tone of verse 10 and the negative of verse 11 as equally applicable to the whole people. He views the question 'who among...' as an indication of the pessimism of the text, that no-one fears and obeys. Whilst his reading appears valid when based on the punctuation in the NRSV (the NIV closes the question at the end of the first bicolon not the whole verse, making the reading less applicable), the pessimism may be partially misplaced, for it seems that no sooner has the text issued this sharp rebuke than it moves to encouragement. The tone of 51:1-3 does not seem to be so negative at all, indicating that at worst the attitude displayed in 50:10-11 is a rhetorical technique to jolt the audience out of their complacency. The people must ask if they are part of the group that deserves God's rebuke or his affirmation.

⁸ Motyer (403), Brueggemann (125-28), Childs (402), Goldingay (2001:291-94).

⁹ Spykerboer (1975: 168-69).

McKenzie (125) has a similar approach to this from Brueggemann, arguing that a paraphrase translation of 51:1 could be 'you who say that you [pursue קָדַשׁ]. Whilst this might be acceptable if only 51:1 is considered, the overall alteration of attitude and mood discerned within Isaiah, and the clear splitting in 50:10-11, seems to argue against these claims of a subtle continuation of a negative mood.

In seeking a resolution of this question of who is being addressed at each point in 51:1-8, the proposal from Goldingay (ICC) can also be considered. He generates a more complex position by rejecting the idea that קָדַשׁ is in any way restricted to the faithful portion, finding no other evidence for such a restriction. Instead, the text refers to the people in 'the way it should be, even if with some irony'. Now to the extent that the text seeks to bring the audience to a point of decision—always encouraging them to be people who will 'choose life' (c.f. Deuteronomy 30:19) and so fulfil the expectations that Yahweh has of them—Goldingay is correct: every single individual Israelite should be someone who seeks and knows קָדַשׁ . Yet he would undoubtedly also accept that ultimately it is only those who choose life who will experience God's blessings and encouragement. Deutero-Isaiah never gives up the hope that every single one of the people will choose life, but it is only in pursuing and coming to know קָדַשׁ that one demonstrates one's choice. Furthermore, it may well be the case that we are mistaken in our exegesis by assuming that the audience know beforehand which group they belong to. It seems at least potentially the case that it is only in hearing the address to 'those who pursue קָדַשׁ ' that an individual listening responds with a sense of 'yes, I want that to be me'. And as the positive response is made, so a group is formed.

Thus throughout 51:1-8 it is only the one group that is addressed: a portion of the whole nation, membership of it being determined by true allegiance to Yahweh.

4.2.2 An example from patriarchal history (51:1b-2)

4.2.2.1 The rock and the quarry

*Look to the rock from which you were hewn,
and to the quarry^a from which you were dug (verse 2).*

a See discussion in main text concerning the excision of בֹּר .

Virtually every other *figurative* use of צֶלֶק in the Hebrew Bible is a reference to Yahweh, especially in the Psalms.¹⁰ The solitary anomaly is potentially its use in Isaiah 30:29, where the reasoning behind the imagery—Jerusalem as the rock of Israel—is not difficult to identify, thereby making its uniqueness all the more striking. Watts (1985: 405) and Motyer (252) maintain a reference to Yahweh, however, not to the city. If that is the case, and there is some basis for it, then the result is simply to remove the only other example of צֶלֶק used figuratively to refer to anything or anyone other than Yahweh.

¹⁰ McKenzie (123 n1), Reiterer (1976: 57) and Goldingay (2001: 292), checked with Lisowsky.

In passing, Deuteronomy 32 deserves mention, since verse 18 combines images of a rock and 'originator of the nation' to describe God. This verse is *insufficiently* ambiguous to suggest that Abraham is included in the intention of the imagery, though the similarity to Isaiah 51:2 is sufficient to suggest that it might have provided the source for the image of Abraham as father of the nation.

Since the book of Isaiah has already used צור to refer figuratively to God (e.g. in 44:8) the first-time reader would probably not anticipate anything different. The implication of this is that nothing in 51:1b would *initially* suggest to the reader that this is a reference to anyone other than Yahweh. Yet it would not be correct to claim that the unit intends that reading to be the *final* impression. The careful construction of parallel clauses—where both bicola start with the hifil jussive וְכִי־יִצְוֶה and both times the verb is followed by a double use of אֵל—argues against צור as a reference to Yahweh. Further evidence in its favour comes from Reiterer (1976: 57-58), who notes that the style of a parabolic metaphorical image being used directly before its explanation is also to be found in Isaiah 45:9-10 and 55:10-11. In this way the initial presentation of the imagery is rapidly clarified in a very coherent manner, as the rock is specified to be Abraham and the quarry to be Sarah.

At the other end of the frequency of usage scale comes מִקְבֵּת a *hapax legomenon*. This fact adds weight to the suggestion that בור should be excised as a gloss. Its retention certainly preserves a 3+3 word pattern in the cola, whilst its excision strengthens the direct parallel between verse 1ba and 1bβ, there then being only one word between אֵל and the pual verb in each case. It is difficult to assess the impact of the parallelism between מִקְבֵּת and צור, especially since the initial reading would see צור as a standard reference for God. It seems fair to say, though, that the word does not alert the reader to the imminent announcement that these terms refer to the prototype Patriarchal ancestors. Only in retrospect is it an appropriate imagery to have supplied.

4.2.2.2 Abraham and Sarah

*Look to Abraham your father
and to Sarah who bore you,
because^a he was but one when I called him,
yet I bless^b him and will make^b him many (verse 2).*

a The problems generated by the use of כִּי here and at the opening of verse 3 are discussed below, along with the basis for the translation 'because'.

b The sense of the Hebrew imperfects is difficult to bring out. What is needed is the idea that the blessing is an ongoing thing, that Abraham has been blessed in the past, is being blessed now and is still to be blessed. There is extensive discussion below.

It is not especially taxing to identify the reason for the introduction of Abraham and Sarah into the text. The group that pursues צדק apparently views itself as too few in number to be significant; by considering the way that Yahweh raised up an entire nation from this one couple they should be confident that Yahweh is again capable of transforming fortunes.

Whilst never rising above the level of bit part, Abraham has made a few significant appearances in Isaiah, which contrasts totally with poor Sarah. This is her only appearance in the Old Testament outside Genesis, and no sooner is she mentioned than she is forgotten. Masculine singular suffixed pronouns, rather than plural, are used on the verbs in Isaiah 51:2b, and only one person is enumerated as being 'called'. Abraham has been explicitly named twice already—in 29:22 and 41:8 (there is a later reference in 63:16). The reference in 41:8 is particularly notable for the curious effect it creates with the preceding verses. 41:2-4 presents a statement from Yahweh about 'one stirred up from the East'. Commentators are divided on whether this should be interpreted as Cyrus or Abraham, though the preference is certainly for the former.¹¹ Once the reader reaches 41:8, the designation of the people as the descendants of Abraham potentially sets up a current of reference back to the earlier verses, with the text teasing that it may well be Abraham that should be the dominant thought. It also sets up a resonance between the discussion about 'one stirred up from the East' and Israel/Jacob being taken from the ends of the earth.

Returning to 51:2, the same imagery is found in use—Abraham's call. This connection is striking: whilst it might be an automatic assumption on our part that he is such a standard part of Israelite consciousness that there would be little basis on which to tie together two particular verses, the reality is that Abraham is far from a persistent part of the Hebrew Bible outside Genesis.¹² Besides the four in Isaiah, Lisowsky lists thirty-eight references, the majority of which contain the rather impersonal formula that incorporates his son and grandson and which lack the personalised feel of this verse. Thus only Nehemiah 9:7-8 and Ezekiel 33:24 have the same quality of referring to Abraham as a human being to emulate, similar to that which is found here in Isaiah 51. These verses share the distinction of wanting to take us back to the Abram prior to the covenant and asking us to share in his discovery by faith of God and a covenant. And the emphasis on call appears sensible from the point of view of Abraham's origins in 'Ur of the Chaldeans' (Genesis 11:31), thereby enabling the text to incorporate references to both of the great departures in Israelite history.

4.2.2.3 A trajectory of 'calling'

The evidence presented thus far is not, under any circumstances, indicative of a trajectory: Abraham has previously appeared just once, whilst the unique image of Abraham as a rock, the unique mention of Sarah, and a hapax legomenon all emphasise how distinctive this verse is within the whole Hebrew Bible, let alone Deutero-Isaiah. The effect would seem to be one of making a fresh beginning within the text, taking the people back to basics—in this case, their small human origins and an apparently hopeless situation. The reference to calling is, however, vital, since the people are soon to hear their own calling to leave this place and go to the land Yahweh will show them (52:11-12).

Not that these are the only references to calling and blessing that Deutero-Isaiah contains. Starting

¹¹ Discussed extensively by Jones (1972).

¹² Goldingay (1996: 30).

from the same pericope that previously mentions Abraham—41:8—a string of texts have declared that Yahweh summons Israel by name.¹³ These texts do not show a development of thought; they are more a continual announcement of the same idea, presumably in the hope that the audience will start to believe it. But the connection with the call of Abraham indicates a consistent application of the Abraham imagery: Yahweh is a God who acts in history and who calls people into relationship with himself.¹⁴

4.2.2.4 Translation issues in 51:2-3

There are several points of unusual verb tense and continuity that require investigation in these two verses. First, the tense that should be used to translate the Hebrew imperfects in verse 2b; second, how to understand the repeat of 'ו at the start of verses 2b and 3; third, the translation of the Hebrew perfects in verse 3. Of these the third can be dealt with quite readily. When actually commented on, it is to agree that the Hebrew perfects 'indicate certainty'.¹⁵ This recognises the evidence from the Septuagint's use of the future tense—*παρακαλεσω*—which suggests that these perfects are prophetic perfects.¹⁶ Even so, their use parallels the use of the perfect in the substantiation clauses of the eschatological hymns. This strengthens the case for including these lines as part of the trajectory generated by the topic of joy and comfort, primarily articulated through the hymns.

Moving to the first issue, the standard treatment of the two Hebrew imperfects in verse 2b is to take them as a continuation of the mini narrative, begun with a verb in the perfect. They are connected with vav consecutive (c.f. BHS textual note, and North [206], drawing on evidence from the Versions) and are therefore to be translated as past tense completed action: God has finished his blessing of Abraham. GKC (§ 107b n2) makes an alternative proposal for the pointing on the vavs, suggesting that ׀ is 'no doubt a dogmatic emendation for ׀ in order to represent historical statements as promises', i.e. still in the future for the readers of Isaiah. If translated as future tense, the message to the exiles is potentially strengthened, since the fulfilment of the promise made to Abraham is revealed to be still in the future. Instead of believing that there is no blessing left, they can focus on future expectations of blessing, something that is confirmed in the next verse. Given that the verse is hardly saying that Yahweh has no blessing for the audience, a translation in line with the GKC amendment seems to bring out this nuance.

The final issue to be discussed here concerns the repeat of 'ו at the start of verses 2b and 3. It was in part his interpretation of the repeat that led Westermann (233, 237) to separate out verse 3 from the rest of 51:1-8. He felt that it had the same function on both occasions, and so the second must have arisen from a poor editorial join. However, given the breadth of uses to which 'ו is put in

¹³ Specific instances of Israel summoned (by name) are in 41:9, 43:1, 45:3, 4, 48:12 and 54:6.

¹⁴ Goldingay (1996: 54).

¹⁵ North (209), Whybray (155) and Motyer (404).

¹⁶ IBHS 30.5.1e.

Classical Hebrew, there is the possibility that there are different types of clauses present here. IBHS (sections 38 and 39 *passim*.) identifies two general types of uses to which 'כ is put: to introduce a subordinate clause, and as an emphatic adverb. Their discussion of the adverbial use of 'כ (39.3.4e) identifies two different types of adverbial clauses:

the emphatic and the logical. The second of these overshadows the first through the dominance of the translation 'for' in 'Biblical English'. This translation is often used where it, and the understanding behind it, are simply wrong, that is, where there is no evident logical link of the clause to what precedes. Further, 'for' suggests that 'כ is a subordinating conjunction, when it often is not when used in the logical sense.

Of particular relevance for Isaiah 51:2-3 is their use (39.3.4e, #20) of Jeremiah 31:18-19 as an example of 'כ being used in two directly adjacent clauses. The first is treated as a logical adverbial clause whilst the second introduces an emphatic adverbial clause. Treating Isaiah 51:2-3 in the same way results in the translation given at the beginning of this sub-section.

*Look to Abraham your father
and to Sarah who bore you;
because he was but one when I called him,
yet I bless him and will make him many.
Indeed, Yahweh will comfort Zion;
he will comfort all her waste places.*

Alone among commentators in mentioning this point, Brueggemann (126) states that the second 'כ is 'because'. If we differ in substance, it seems that we agree on the spirit of the issue here: the double 'כ is not a sign of disruption in the text but an intensification of the text's reasoning. Such an interpretation of the passage negates the need to suggest that there has been any disruption of a previous text: verse 3 has become the correct conclusion of the example from the Patriarchs. God worked wonders with Abraham and Sarah, and will do the same for Zion, and the people would want to respond with joy and praise to such a restoration. This interpretation also has the merit of absorbing the shift in person that the text uses to refer to Yahweh: the prophet adds an endorsement of Yahweh and his promises.

4.2.2.5 Isaiah 51:3

*Indeed Yahweh will comfort Zion;
he will comfort all her waste places,
and will make her wilderness like Eden,
her desert like the garden of Yahweh;
Joy and gladness will be found in her,
thanksgiving and the sound of song (verse 3).*

After the extensive discussion of the eschatological hymns in the previous chapter, there is little need to discuss verse 3 in detail. It suffices to point out the double use of עֲדֵן in this verse, a very clear echo of 40:1; the name צִיּוֹן; and the references to deserts and waste lands in the words מִדְבָּר and עֲרֵבָה, also used in 40:3-5. References in the Hebrew Bible to the garden of Eden are distinctly

infrequent. The suggestion in Ezekiel 36:35 that *הַיְּהוּדָה* will be rebuilt parallels the imagery found in Isaiah 51:3, pointing to a mutual reference to ideas common in the (early) exilic period.

Considered within the context of 51:1-3, though, an observation from Hanson (1979: 24-25) made in reference to 51:9 is also pertinent here. He suggests that there is an element of Deutero-Isaiah's technique that involves moving rapidly from past actions by Yahweh into confident statements about the way Yahweh will act in the future. The encouragement to consider Abraham produces further connections, since the audience can view themselves as the result of God's blessing of Abraham. The continuity between past and future blessing is brought out—as has already been noted in the discussion of the translation of the imperfects—and there is even a sense in which the blessing of Abraham can be seen as a continuous event. God's current actions with his people stem from the original promise to Abraham, and continue now to affect the audience: blessing is not necessarily finished at all.

4.2.3 Isaiah 51:4-8

*Be attentive to me, my people,
my nation, give heed to me;
for a teaching (תורה) will go out from me,
and my justice (משפט) as a light to the nations.
I will bring near my deliverance (צדק) swiftly^a,
my salvation (ישע) has gone out
and my arms will rule (שפט) the nations (verses 4-5).*

*...but my salvation (ישעה) will be for ever,
and my deliverance (צדקה) will never be ended (verse 6).*

*...but my deliverance (צדקה) will be for ever,
and my salvation (ישע) will never be ended (verse 8).*

a The interpretation of *ארגיע* is particularly taxing. BDB regards it as an example of the second root meaning 'to be at rest', but states 'metaph[or] strange'. North (207) and Watts (196) prefer the other root meaning in the hifil, 'to cause to flash'. North emphasises the element of speed and brevity implied in the meaning of the related noun, hence his translation 'speedy' and NRSV's 'swiftly'. Watts combines the verb with *אור* to produce the image of lightning: 'and I make my justice flash for light over peoples'.

An additional issue concerns the end of line marker, the suggestion in BHS footnote 4c being that it be moved to follow *עמים* on the previous line, not left after *ארגיע*. This has the negative effect of leaving the colon *לְאוֹר עַמִּים* without a verb, but there is little difficulty in reading an ellipsis of a verb paralleling *צא* from the parallel colon prior to it. Watts maintains the MT position, NRSV *et al* opting to move the marker.

4.2.3.1 Interpretation of key terms

One of the most striking aspects of this sub-unit is the concentrated uses of the words *צדק* and *ישע*, their feminine cognates, *צדקה* and *ישעה*, and verb root *שפט*. A chart of the distribution of these terms in 51:1-8 proves highly informative.

Verse	צדק	צדקה	ישע	ישעה	שפט
1	✓				
2					
3					
4					משפט
5	✓		✓		שפט
6		✓		✓	
7	✓				
8		✓		✓	

Table 4.3—Layout of some different noun genders within 51:1-8

One of the first things that can be noted from this table is that צדקה is not related to משפט in this pericope. The final column of the table readily demonstrates this. Though used together so often (especially in the Psalms) that they are virtually synonyms,¹⁷ or a standard idiom,¹⁸ this would not be a suitable approach for this pericope.¹⁹

What does appear is that the cognate pair צדק/צדקה helps to bind the pericope together, working in cooperation with the attention grabbing imperatives at the start of verses 1, 4 and 7 and the section closing formulae in verses 6c and 8b. Notably, only צדק is used with the imperatives, צדקה in the section-closing formulae. The cognate pair ישע/ישעה is gender-matched and used in parallelism with צדק/צדקה, strongly suggesting that this is deliberate.

At first sight, then, the gender differences are made for structural reasons, not for any difference in meaning. However, whilst IBHS (§6.4.3a) admonishes that it is important ‘not to rely too heavily on gender distinctions’ in noun doublets, the potential exception to this, as noted by IBHS (§6 n39), is צדק and צדקה. Though once treated as if there were absolutely no distinction between them,²⁰ some recent investigations suggest that they are not merely interchangeable forms of one another, as summarised by Ho (1991: 143):

Hebrew recognizes masculine and feminine forms of צדק because they convey different meanings. It is definitely not a matter of caprice....

This is almost certainly responding to a statement from Snaith (1944: 72): ‘there is no difference in meaning. The choice...is a matter of style or caprice’. As exhaustive as her 1991 monograph is, however, Ahuva Ho fails to convince. The mere fact that she needs twenty-one separate points with which to articulate her conclusions suggests that the situation will be more effectively represented if

¹⁷ Herntrich (1965: 928), Enns (1996: 1143).

¹⁸ Ho (1991).

¹⁹ Weinfeld (1992) discusses the hendiadys at length.

²⁰ Snaith (1944: 72), North (152), Whitely (1972: 470) and Rendtorff (1984/1993: 162 n50). Scullion (1971: 335-38) and Ho (1991: 15-20) list further examples.

צדק and צדקה are viewed as varying nuances of the one core concept. To take just one example from her conclusions, each term is itself apparently capable of such broad use that both can be said to describe 'a state of being'.²¹ The deeper issue at stake, however, is that Ho wants to relegate צדק to the forensic legal sphere, and make צדקה refer to the human experience. This results in a skewing of her readings. Noting (102) that 'Isaiah [1-39] parallels צדקה and משפט six times, צדק and משפט three times' she should have realised that there is much less variation than she believed. Her proposal substitutes one extreme for another; a more balanced position recognises that both points of reference for both terms are possible, and that the terms of reference for צדק and צדקה are so wide that there are almost certainly occasions when both genders are used to provide *contrast* within that range. To say that this is definitely the case on every occasion is to make a false extrapolation.

By contrast with Ho's strong separation of the terms, three further features suggest that there is only limited difference between צדק and צדקה in this pericope. First, צדק in v5 and both uses of צדקה clearly refer to a divine quality, specified as such by the use of the possessive pronoun suffix. Second, all three examples are used in parallel with ישעיה, which is not viewed as a noun that changes its term of reference according to its gender. Third, a distinctive proposal from Reiterer (1971: 104) concerning the use of צדק and צדקה in 45:8 appears to have application in 51:4-8. Another pair of terms is used in 45:8—the all too common 'heavens' and 'earth'—which, though self evidently utterly different in terms of their strict denotation, are being used as a double referent to the same thing: the entirety of God's creation. The use of two different terms that have identical referents allows for poetic variety without the stilted effect that would arise from repetition. Likewise, in 45:8 צדק and צדקה share an identical frame of reference but are sufficiently different to enhance the poetic effect. Thus, in 51:4-8 it seems that the variation arises from poetic reasons: to provide variety (just as is seen in the reversal of terms in the otherwise identical statements in 51:6 and 8) and heighten awareness of the structure. In fairness to her, Ho acknowledges (1991: 137, 143) that gender changes may arise from poetic considerations; Isaiah 51:1-8 is not so regarded by her, however.

The overall conclusion is that it would not be correct to seek a difference between צדק and צדקה in this pericope. Poetic and structural concerns dictate the pattern. The more significant issue, however, is to discern what meaning is being given to these terms, and it is to that that we must turn.

Related closely together, the words צדק, צדקה and משפט all have a basic meaning to be found in the legal process, though many commentators also wish to include in their deliberations the closer relationship between the law and daily life seen in the ANE world view. Thus, for instance, whilst North (89) states that משפט 'can be either a case presented to a judge or the sentence announced by him', or (92) 'the court (lit. "the place of judgement") itself', he also notes (108) the way that

²¹ Ho (1991: 101, 143, 145).

'such collective judgements or legal pronouncements would shape the מִשְׁפָּט ("custom", "manner of life") of the people who acknowledged their validity...'. The ethical denotation of צִדְקָה/צִדִּיק is readily seen in its standard translation of 'rightness' and 'righteousness', the legal connotations being developed (presumably through the notion of being 'not guilty') to a meaning such as 'deliverance'.²² Lying behind this imagery is the related idea of being in a state of righteousness, or of having been vindicated, and a further meaning is that of acting to bring this state about.

This discussion of law courts can easily be misconstrued, however. Scullion suggests (1971: 338) that the nomistic context has led scholars to the presumption that there was an ancient *Roman* concept in operation, thereby obscuring the primary *ANE* context of covenant loyalty. Furthermore, it led to an assumption of a nomistic or legal sense of 'right' and 'righteousness' on virtually every occasion where the words צִדְקָה/צִדִּיק are used. In its place should be put concepts such as 'covenant loyalty' or 'God's way of government'. Much the same concern can be seen in Herntrich's discussion (1965: 926) of מִשְׁפָּט: rather than a Roman judicial concept the emphasis needs to be put on a relational concept of justice, one that has covenant as its basis. Once this shift in location is undertaken, the perception of these terms will seem less authoritarian or 'judgmental'. Indeed, one wonders at times if scholars have unconsciously imported the Pauline debate of the place of the law in the Christian life back into the Old Testament texts and seen something negative and sinister in such a positive view of תּוֹרָה.

Recent scholars stress that the primary context of all three of these terms (at least within Deutero-Isaiah) is salvific. One of the driving forces behind this shift can be seen in verses such as Isaiah 51:4-6, in which צִדִּיק, צִדְקָה and מִשְׁפָּט are brought within the sphere of יֵשַׁע.²³ Thus on צִדְקָה/צִדִּיק, Scullion (1971: 338) asserts, 'they describe God's intervention on behalf of his people and his people's sharing in the fruit of this intervention'. Likewise, Herntrich notes (1965: 929-31) of מִשְׁפָּט that when Yahweh acts to restore the life situation of disadvantaged people such action will be experienced as liberation, release and freedom; in sum, salvation. Writing this in the week when NATO forces entered Kosovo, it is striking to note the support for this idea—that the arrival of justice can be seen as salvific—in the reports that the tanks were strewn with flowers.²⁴ The experience of being brought into Yahweh's intended pattern of life will be liberating, as 42:2-3 describes. This life style cannot be experienced separately from Yahweh's commands—as indicated by the use of מִשְׁפָּט and תּוֹרָה in parallel—but Isaiah 42:2-3 indicates that it is with the intention of bringing 'abundant life' that מִשְׁפָּט will be proclaimed. For Israel, that is based on a covenant relationship, dependent on a historical context to this relationship; for the Gentiles it will be something new.

There is one final approach to the passage that can be taken to support the notion that the primary focus of these verses, and the key theological terms in them, is that of salvation. This comes from

²² BDB (841-42).

²³ North (118, 166, 208).

²⁴ The *Guardian*, 14th June 1999, front page.

the various studies done on the word מִשְׁפָּט, especially on its meaning in the first servant song. This provides an excellent point of comparison because of a significant overlap of vocabulary and context.

Two dominant proposals have emerged. The first notes the context provided by chapter 41, which starts with a call to the coastlands and the Gentiles to 'draw near for מִשְׁפָּט'.²⁵ The conclusion of this disputation (41:21-29) is that Yahweh is the only God. This, then is the מִשְׁפָּט, the legal decision, that is to be proclaimed (42:1-4) to the nations, earth and coastlands. Alternatively, the other understanding of מִשְׁפָּט in 42:1-4 is that it refers to the life situation intended by Yahweh, where his standards are acknowledged and practiced.²⁶ On this reading, מִשְׁפָּט in 41:1 is understood to refer to a legal decision (or possibly the court room), as in the first reading, but that even if the rest of the chapter is an explication of the decision, this is not a decision that should be 'proclaimed'. In place of a strict forensic context for 40:14, the analysis emphasises the way that Yahweh needed no assistants to determine what would best constitute the 'good life'. Elliger's comments (53-54) on the idea of a way of מִשְׁפָּט appear strongly to support this interpretation. The complaint that led to the disputation in chapter 41—that Yahweh is unaware of the Israelite's מִשְׁפָּט (40:27), itself the conclusion of the preceding discussion of Yahweh's character (40:12-26)—indicates that the people are not experiencing this life, something that they believe is theirs by 'right'. 42:1-4 reveals that the servant is the person who will rectify this.

When so much of Deutero-Isaiah consists of a series of court-room style disputations, the decision to treat מִשְׁפָּט as a term of primarily forensic reference on all occasions is understandable. However, with Elliger (206), this approach should be regarded as 'zu eng'. Whilst it would be correct to state that the purpose of a law-court is to make legal decisions, the reason for having a law-court in the first place is to reestablish a just and fair way of life. The law court comes into action at the point when that experience has broken down. Herntrich (1965: 929-31) notes the way in which מִשְׁפָּט comes to have salvific overtones for this reason. Yahweh acts to restore the life situation of the poor and disadvantaged, an action based not on his omnipotence (though even Isaiah 40:14 refers to that) but on his רַחֲמִים.

Elliger (206) relocates the context of מִשְׁפָּט to the 'die Ordnung der Dinge im Wandel der Zeit, den Lauf der Geschichte'. Israel is appealing to Yahweh for a restoration of its 'rights' in the sense of its on-going relationship, based on a historical perspective, with him. This approach is taken further by Beuken (1972) to propose a consistent sense of meaning within 40:12-42:4. The uses of מִשְׁפָּט in chapter 40 both have this sense of a good ordering of history, with the assumption that it is Yahweh who controls the unfolding of history. From Israel's perspective, however, Yahweh seems to have lost his grip on the process, and the people are now at the mercy of foreign rulers and idols. Chapter

²⁵ Westermann (95), Watts (119) and Motyer (318-19, though with an expansion that attempts to include wider shades of meaning).

²⁶ North (107-08), Smart (83), Herntrich (1965: 932), Elliger (53-54, 96-97, 205-07), Whybray (72), Hanson (42-43) and Brueggemann (42-43).

41 sets up a decision making process that defeats that approach: Yahweh is very much in control. Thus, whilst **מִשְׁפָּט** in 41:1 has strong judicial overtones, the matter that needs a judgement is their view of **מִשְׁפָּט**! Furthermore, according to Beuken, the second servant song sets about further deconstructing their idea of **מִשְׁפָּט** by suggesting that the nations will also benefit from the establishment of Yahweh's **מִשְׁפָּט**, and that far from coming as a conquering tyrant, the servant will come with compassion—the method by which **מִשְׁפָּט** will be established.

This understanding of **מִשְׁפָּט** is summarised well by Hanson (42-43):

מִשְׁפָּט is the order of compassionate justice that God has created and upon which the wholeness of the universe depends. For Israel, God revealed **מִשְׁפָּט** in the form of **תּוֹרָה**.... **מִשְׁפָּט** is not a parochial concept. ...the domain of God is not circumscribed by the borders of Israel but extends to the surrounding nations.

Exactly the same approach to **מִשְׁפָּט** can be seen in 51:4, contra North (209), who claims that this is 'not very probable'. The parallelism with **תּוֹרָה** understandably encourages the idea that the focus is on the rules and regulations aspect of **מִשְׁפָּט**. Somewhat surprisingly, the only other verse in the Hebrew Bible to use these terms in parallel is Habbakuk 1:4. This verse is interesting, however, since it uses **מִשְׁפָּט** twice, the second highlighting the idea that it is **מִשְׁפָּט** as life experience that is damaged. Even when most forensic in context, the aim of a discussion about **מִשְׁפָּט** is to emphasise Yahweh's intended lifestyle for his people.²⁷ Thus, the same context of a benevolent extension of Yahweh's mercy and compassion found in 42:1-4 is also to be seen here. Herntrich (1965: 932) specifically stresses the salvific content of **מִשְׁפָּט** in both of these passages: 'if it is said in [chapter 51] v5 that his arm will judge the peoples, the terms "light", "salvation" and "help" show that this is a judgment which brings salvation'. It is this 'order of compassionate justice' that the peoples are to discover and experience.

This stands in contrast to the dominant use of **מִשְׁפָּט** in Isaiah 49-55, where it is used once in each of the three servant songs (and finally in 54:17). Compared to the use made of it in the first song, the primary difference is that the servant is apparently now concerned with his own **מִשְׁפָּט**. Whilst rejecting the idea that **מִשְׁפָּט** might have a different term of reference for chapters 49-54 to that seen in 40-42, Beuken (1972: 26-28) does suggest that the way it is discussed can be different.

The issue that is at stake is still the same, although it did change. It is a matter of Israel's place among the nations. In focus, however, is no longer whether God is willing to take care of her, but how he will do so. He will do so by means of a Servant whose own fate is totally involved in Israel's destiny.

This seems to skirt over some genuine difficulties though. The phrase **בְּעַל מִשְׁפָּטִי** in 50:8 is a highly

²⁷ When analysing the general biblical use of **יֵשׁ מִשְׁפָּט**, Beuken (1976: 6-7) suggests that this is **מִשְׁפָּט** as 'an ordinance, a law to be proclaimed, the juridical stature of the new situation of justice'. Even so, and as previously noted, it seems too easy to slip into an understanding of the 'law' that relates more to the New Testament context of Paul's attitude to **תּוֹרָה**. The Deutero-Isaianic context is not that the law will enslave, but that the law will liberate.

idiomatic phrase usually taken to refer to the adversary in a legal context.²⁸ Whilst textual problems make a confident translation of 53:8 difficult, an interpretation of court room context seems more persuasive.

4.2.3.2 Interim summary

This extensive discussion of the meaning of the key theological terms in Isaiah 51:1-8 has distracted attention from the core concerns of the thesis; it has been necessary though in view of the importance of these terms for an effective interpretation of the passage. It can now be drawn to a close with a summary of the findings, enabling the discussion to move forwards to a consideration of their trajectories in the next sub-section.

The primary context for these key theological terms is that of salvation; salvation as the work of Yahweh. The plan of salvation has been revealed in תורה, where משפט is the 'order of compassionate justice' and צדקה/צדק the acts performed by Yahweh to bring this about. The purpose is salvific: it is in order that the Gentiles might experience Yahweh's bountiful life that the message will be announced. Israel is to have its experience of this bountiful life restored, and the Gentiles are to discover it; for both groups this will be a salvation and a liberation, not a slavery.

4.2.3.3 Trajectories from משפט and צדקה/צדק

Changing focus now onto the question of any trajectories that might result from the use of צדקה/צדק and משפט within Deutero-Isaiah, difficulties arise due to their very ubiquity in the entire 66 chapter expanse of Isaiah: there are forty-two uses of משפט between 1:17 and 61:8, sixty uses of צדקה/צדק spread between 1:21 and 64:5. Whilst משפט has a clear use in Deutero-Isaiah—primarily in chapters 40-41 and the servant songs—this only serves to make its use in 51:4-8 all the more unusual. The analysis suggests that 51:4-8 is to be seen as a part of the trajectory that discusses the fate of the nations, which has been especially to the fore in chapter 49. From the point of view of both the Israelites in Diaspora, and the Gentiles, the arrival in Zion is featured in 49:12, 17-18, 20-21 and 22-23. The movement is expressed, then, in both directions: a return to Zion and the going out of משפט. But to identify this is hardly to have identified the core concern in Isaiah discussed through this primary theological term. Much the same applies to צדקה/צדק. These demand the sort of in-depth study such as that provided by Reiterer on צדק in Isaiah 40-55. One is forced to the conclusion that they are far too vital for Old Testament theology and all-pervasive in the Hebrew Bible to be coercible into a trajectory.

Even so, there is one proposal that requires comment. Rendtorff has written two studies (1984 & 1991) that draw on the distribution patterns and relationships between these terms in the book of

²⁸ North (204), Watts (204), Miscall (120) and Goldingay (ICC), who (along with DCH II:610) reports the proposal from Yoel Avishur (*Leshonenu* 52 [1987-88], p18-25) that it may be the translation of an Akkadian phrase.

Isaiah. He claims that צדקה/צדק is found in connection to משפט within Isaiah 1-39, whilst in 40-55 it is matched to יטע/יטע, with the terms only coming together in 56:1. However, this is only correct if the data is restricted to strict parallelism, and a certain inconsistency of method is maintained. When considering connections to משפט he restricts himself to this one word, whilst when considering יטע/יטע he includes the verb and other noun forms. If the verb root of משפט is incorporated, then the use of שפט in 51:5c results in a pericope in which all three terms swirl around one another, and hence demands to be incorporated within his scheme. The parallelism within v4-5 does not seem to be operating as a series of separate concepts but as a developing presentation: הורה, משפט, צדק, יטע and שפט forming a mutually self-referential web. The trajectory that he identifies makes a notable contact point here in 51:4-6, even if it is not as clarified as that announced in the opening of chapter 56.

This only serves, however, to emphasise the initial point: that these terms have trajectories that are much more wide ranging than chapters 40-55, and to explore that further is not possible within the bounds of this thesis. What does seem highly significant, and worth comment upon in the light of the investigation into the eschatological hymns presented previously, is that salvation language appears at the very start of this two-chapter section of Isaiah. At the end of this unit (52:7-10), salvation language will be combined into the hymns for only the second time—the previous occasion was in 45:8—and for the first time with the highly significant terms (for the hymns, and Deutero-Isaiah in general) גאל and גלה. This emphasis on the salvific actions of Yahweh establishes a context for the whole unit. And with those final observations, attention can turn to the remainder of the text.

4.2.3.4 The Gentile Nations

*...for a teaching will go out from me,
and my justice for a light to the nations (verse 4).
...my arms will rule the nations;
the coastlands wait for me, ... (verse 5).*

The fragmentary trajectory within Deutero-Isaiah on the subject of the nations has already been briefly mentioned in the last chapter. The topic is much more frequent within chapters 49-53 than 40-48, with the focus of the servant songs on this issue flowing over to the surrounding text. In the lead up to the statement in 52:10 that 'all the nations' will see 'the salvation of our God' these statements in 51:4-6 serve as a reminder that this will be positively received by the nations. Yahweh's (negative) judgment of the Gentiles is not because they are Gentiles but only because of their excessive actions (e.g. 49:6b).

If these verses are addressed to the Gentile nations, they express Yahweh's concern for them, and their hope in him. With van Winkle (1985: 447-48), Snaith's proposal (1967: 192) that קוה and חל mean 'to wait in dread' is to be rejected. As a message to the Israelite audience—the preferred interpretation, as discussed previously—the intention of these verses also appears to be that of comfort. There is no hint of a rejection of the Israelites, but a dramatic (and audacious) message of

an expansion of Yahweh's salvation to those who have not previously experienced it. It would inevitably be easy to read a Messianic interpretation of these verses. It is therefore interesting to note Chamberlain's study of 1QIsa^a (1955), in which he identifies a series of changes to the text that point to the Messianic orientation of the Qumran sect. Most notable among the changes he lists are the use of third person (masculine) pronouns in place of the first person pronouns here in 51:4-8. However, in their original context the focus of these verses is that Yahweh's salvation is something that will be extended, not contracted in its scope, and would more likely have suggested proselytization.

4.2.3.5 Images of insubstantiality—verses 6-8

*Lift up your eyes to the heavens,
and look to the earth beneath;
for the heavens will drift away like smoke,
and the earth will wear out like a garment,
and those who live on it will die^a (verse 6).*

*For the moth will eat them [your enemies] up like a garment,
and the worm will eat them like wool (verse 8).*

a See discussion below on excision of כְּמוֹ-כֵן.

These verses can be readily claimed as 'an exact parallel to 40:6-8, saying the same thing in completely different words'.²⁹ The image of perishability or transitoriness has been virtually absent from chapters 42-50, but is used on three occasions in this chapter: verses 6, 7-8 and 12. As also mentioned before, this should not be viewed as a trajectory, but it certainly can be viewed as a relevant connection between the passages.

From the very beginning of the prophecy, הַשָּׁמַיִם וְהָאָרֶץ have been significant participants in the unfolding drama (if one may use such a word without implying support for Watts' or Baltzer's schema). To see them summoned in the opening of chapter 1 is not surprising in the light of their typical role as witnesses of ancient Near Eastern covenants. Leaving aside the need to mention ANE examples, the solitary example of Deuteronomy 30:19 may be supplied to indicate that this was incorporated within the Old Testament approach to the witnessing of the agreements between Yahweh and the people. To note that הַשָּׁמַיִם is otherwise absent from chapters 1-12 is more surprising: the witnesses as a pair are not alluded to again until much later in the book—in verse 13:5. The word אֶרֶץ appears many times within chapters 1-12, but never again in combination with הַשָּׁמַיִם, and therefore rarely with the meaning 'earth' rather than 'land'. However, there are no covenant overtones to Isaiah 51:6; instead, the heavens and the earth together indicate the totality of God's creation.

Of the two, אֶרֶץ is by far the more common, whilst only nine of the thirty-three examples of הַשָּׁמַיִם

²⁹ Smart (180).

are *not* related (in the poetic sections) to אֶרֶץ in some way (typically, of course, by parallelism). Many of the examples to be found within Deutero-Isaiah fall into this role of representing the totality of God's creation.³⁰ Only four examples use the pair in a different way: two as an injunction to praise 44:23 and 49:13; and two in chapter 55, verses 9 and 10, that are distinctively different from these other uses. Thus the content of this verse, that God could *uncreate* the heavens and the earth, is a statement based within a book that has frequently asserted that God was the one who created in the first place. But the text draws this image now to emphasise that no matter how permanent the visible (and invisible) creation may appear, it is God's salvation and righteousness that are far more important, for the people of Israel and the nations.

A degree of textual uncertainty surrounds the phrase כְּמוֹכֵן, 'in like manner'.³¹ The variant noted by BHS removes the maqqef to create the single prefixed word כְּמוֹכֵן, which is similar to an Arabic term and to be translated 'like (a swarm of) locusts'.³² However, this is not any of the words used elsewhere in the Hebrew Bible for locusts—DCH (I: 367) lists חֲסִיל, לֵק, and גִּזְם as synonyms for אַרְבֵּה, found in Exodus 9. Of these four, only חֲסִיל appears elsewhere in Isaiah (33:4), where it is paralleled by the *hapax* term גִּזְם. With North (207), we agree that the 'figure is much the same' but feel that there is much against the introduction of a new *hapax* where at least five terms exist already. An outside possibility is that כֵּן, gnat (or, as sometimes translated, lice), is the singular of the noun כְּנָם used three times in as many verses in Exodus 8:12-14, the third plague upon Egypt. This would set up a tension between the collective sense implied by יִשְׁבִּיָּה, given that כֵּן is being treated as a singular noun used elsewhere as a plural/collective. Ultimately, however, it seems altogether more likely that the whole phrase is a gloss. Kosmala (1966: 166) suggested the reason for the addition was to emphasise that only non-Israelites will suffer this fate, though this seems to read far too much into the word יִשְׁבִּיָּה. It introduces a tricolon into a situation where the terms from the preceding bicolon—שָׁמַיִם and אֶרֶץ—are reused in the first two phrases in the tricolon. Whilst a tricolon at the end of the sub-unit would add a degree of closure, the final bicolon seems too thoroughly connected to the overall structuring of the pericope. Williamson's detailed analysis (1999: 106-10) also opts for excision, though maintaining that כְּמוֹכֵן is correct. By translating כֵּן as 'even if...' the phrase becomes a redundant and inappropriate reminder of the transitory nature of humanity which, though a constant topic in Deutero-Isaiah (especially in chapter 51) does not fit with the tone of 51:4-6.

In these closing verses of the sub-unit, there are a number of repetitions from 50:9. The most obvious is that of כְּבִגְדֵי חֲבִלָּה in 51:6, a phrase also alluded to in 51:8 through the repeat of בִּגְדֵי. 51:8 also sees the repetition from 50:9 of עָשׂ, these two verses being the only uses in Isaiah. These repetitions support the idea that חֲרַפְתָּ אֲנוֹשׁ and מִגְדַּפְתָּם have more than passing reference to the abuse suffered by the servant as described in 50:4-9.

³⁰ Specifically in 40:12, 22, 42:5, 44:24, 45:8, 12, 18, 48:13, 51:13, 16.

³¹ RSV and NRSV footnote, c.f. LXX's ὡσπερ ταῦτα.

³² North (207), Whybray (157) and Motyer (406 n1).

4.2.4 Summary

Drawing this analysis of 51:1-8 to a summary is challenging by virtue of the diversity of material studied. Many of the terms and images used in 51:4-8 are so far-reaching that they impinge on a much wider stage than just Deutero-Isaiah. This is itself significant, but indicates that trajectories within Deutero-Isaiah alone for these terms are much harder to discern. It would weaken the claims for the method were it to be suggested otherwise.

Despite this, an overall progression of thought and image is clearly discerned within Isaiah 51:1-8. The tone is one of comfort and encouragement offered to a group that views itself as very much the minority. This is a message of salvation and restoration. Many trajectories from the prologue are already apparent—in the concern with Zion/Jerusalem, its comfort, the transitoriness of human life in the face of Yahweh, the display of Yahweh's glory to the nations—but utilised to produce a progression of thought and argumentation for this point in the book's rhetoric, not out of some artificial necessity to incorporate them.

4.3 Isaiah 51:9-16

4.3.1 Mythological content

Before moving to the detailed analysis of the pericope, a notable aspect of 51:9-16 is the abundance of references to the mythological elements of Israel's past. Virtually the last verses that refer to the creation motif within Second Isaiah are found within this pericope (9c, 13a and 16b, only 54:16 remains to come), along with a reference to the first exodus (v10) and that of the promised return (v11a). Not that this exhausts the references to Yahweh's authority over nature and creation (c.f. verse 15) and of liberation for the oppressed (v14). The first two verses of this unit feature prominently in any discussion of the non-biblical mythologies that may have influenced the biblical discussions of creation due to the way that they bear witness to a *Chaoskampf* imagery in that previous text.

The contrast in mythological references to the creation made by the people (9b) and Yahweh (13, 16) raise distinctive implications. Westermann (1969: 242) counsels that we must be more open to the reality of the application of the Babylonian myth to Yahweh. A further question focuses, however, on the contrast between the reference evoked by the people and those in the response by Yahweh.³³ The presence of other chaos-dragon texts within the Old Testament argues against the simplistic idea that Yahweh is 'correcting' the people's theology in the sense of refocusing their attention on the correct *content* of the doctrine of creation. Rather he refocuses them on to the character of the God who created. He is the God who sets immovable things in place, and yet has

³³ Other Old Testament references to the same imagery/myth can be found in Job 26:12, (9:13), Psalm 74:13-14, 89:10, Isaiah 27:1. Westermann (1969: 242) also mentions Psalm 93:1-5 and Job 38:8-11 as texts that mention creation myths more similar to those found in Genesis 1.

total control over the apparently uncontrollable elements such as the sea, both in the distant past and in the present.

4.3.2 The *Chaoskampf* of the *Urgeschichte*: Verses 9-11

4.3.2.1 Lament

. Rouse yourself^a, rouse yourself, put on strength,
 O arm of Yahweh!
 Rouse yourself, as in days of old,
 the generations of long ago!
 Was it not you who cut Rahab in pieces^b,
 who pierced the dragon?
 Was it not you who dried up the sea,
 the waters of the great deep;
 who^c made the depths of the sea a way
 for the redeemed to cross over?
 So the ransomed of Yahweh shall return,
 and come to Zion with singing;
 everlasting joy shall be upon their head;^d
 they shall obtain joy and gladness
 and sorrow and sighing shall flee away (verses 9-11).

a See discussion below concerning translation.

b In place of *המחצבת* 1QIsa^a has *המחצת* (BHS footnote 9a). This change of verb root from *חצב* to *חצ* changes the implied weapon used in the destruction, though Watts (209) and Baltzer (355) do not agree on what they might be. Though 1QIsa^a lends weight to the idea of the change, with Watts we agree that the MT is the more difficult reading and so more likely.

c Though accented as a qal perfect in BHS, it should be re-accented as a participle (LXX, GKC §117ii, North [211], Watts [209]).

d See below for the basis on which this verse is read as a bicolon and a tricolon.

Without wanting to insist that the brief outburst from the audience found in verses 9-11 should be strait-jacketed into the *Gattung* of a Psalm of lament, there are several elements that bring it to mind: the direct address to Yahweh, the recitation of his past acts and a closing expression of salvation for the people.³⁴ The use of *עור* in some of the Psalms (for example, 7:7, 44:24, 59:5, all being Qal imperatives) suggests a cultic origin for this appeal. Mettinger (1986: 154) notes with further examples that the formula is especially typical of the communal lament. Yet in contrast to the Canaanite setting, where the picture is of a *dying* god who is to be brought back to life, in the Psalms the desire is to stimulate Yahweh to action from his passivity and implied lack of interest. There may have been a degree of influence from the Canaanite idea into the Israelite setting, but what is more apparent is the alteration that has been effected. Thus, commenting on Psalm 59:4, Kraus (1988: 541) acknowledges the Canaanite origins. Elijah's taunt of the Baal prophets (1 Kings

³⁴ Day (1992: 33-34).

18:17) is also seen by him (1988: 171) as further evidence of this aspect of the Canaanite cult and theology. But it would be better to say that the Israelite use contains only a 'vestige' of those ideas.³⁵

At the same time, the typical English translation of עור as 'awake!' (NIV and NRSV) or even 'wake up' (GNB),³⁶ is distinctly misleading. Sleep is not involved, contra Goldingay (2001: 294), nor is death and revival. The distinction can be seen clearly in Judges 5:12, where the people appeal to Deborah and Barak with the verb עור, yet it had been Sisera who went to sleep. The Israelite heroes are being urged to take advantage of the opportunity, to get on with things. Concerning Yahweh, Psalm 121:4—'he who keeps Israel will neither slumber nor sleep'—indicates the Israelite opinion of the matter.³⁷ As Craigie (1983: 101) notes of Psalm 7:7,

it was not that God was actually sitting, and should arise, or sleeping and should awake, but so long as the false accusations against the Psalmist remained unanswered, it would appear that God was otiose and his enemies rampant.

Thus the effective absence of the root עור from McAlpine's study *Sleep: Divine and Human* (1987) confirms that this direction will not provide its translation or interpretation. It is very telling that McAlpine's only references to Isaiah 51 or 52 are to 51:20, completely omitting this verse from the discussion. The only mention of the root is in the endnotes (232 n9) where there is the comment that 'the verb does not unambiguously mark prior sleep'.

Overall, the image is more on the lines of 'stand up' or more especially 'get on with your task' rather than 'wake up'. The use of this verb in a cultic setting implies that the user feels abandoned by God: only inattention could apparently be the cause of God's lack of activity.

The double pronoun construct—אַתָּה־הִיא, 'you, who' (though literally, 'you she')—is singled out by IBHS (§16.3.3c) as a distinctive use of the pronoun in Hebrew, commenting (§16 n30) that 'the preponderance of Isaianic material is noteworthy'. Even so, IBHS is only partially correct, for all but one Isaianic example (37:16) occur within *Deutero-Isaiah*.³⁸ The structure is normally found in the complex of topics that centres around Yahweh and his personality. It forms part of the dispute around the issue of announcing the future (41:4, 52:6) and the linked topic-aspect of Yahweh's incomparability to other deities (42:8, 43:10, 13, 48:12) as well as the topic of consolation for the people (in 43:25 forgiving their sins, 46:4 their sustainer, and in 51:12 their comforter). Strictly speaking, this verse is unusual within *Deutero-Isaiah* for being an address to Yahweh rather than being a formula to draw attention to the speaker; the context of the Psalm of lament requires it though.

The fact that the same construction is used in verse 12 is a ready indication of the connection that

³⁵ Eaton (1979: 73).

³⁶ See also the commentary translations by Alexander, Clifford, Hanson, McKenzie, Watts, Westermann, Baltzer and Childs; and 'wake up' from North, all *in loc*.

³⁷ See Kiesow (1979: 101-02) on the application of this to Isaiah 51:9.

³⁸ AnyText search, checked with DCH I (339, 343, 439 and 457).

exists between the two sub-units (v9-11 and v12-16) of this pericope. Its use in verse 9 seems to be yet another indication of the way that the poetry in Isaiah 40-55 overflows the boundaries that can easily be placed upon it by scholarship. There is a constant cross-fertilisation that defies categorisation, restrictions and limitations.

To contemporary Western eyes, verse 11 can appear to be an abrupt shift of focus and direction. This in itself has been read as part of the evidence for its redactional addition to the pericope: though a strict comparison of 35:10 and 51:11 reveals a few very minor differences, there is no doubting that one of these verses is a copy of the other. Kiesow (1979: 93-94) provides an especially detailed analysis of the case in favour of 35:10 as the original. In contrast to his claim that the first colon of the five cola found in 51:11 lacks a partner (whilst 35:10a is paralleled by the last cola of 35:9), I would suggest that 51:11 consists of a bicolon followed by a tricolon (cola d and e forming a parallel initiated by the unique colon c), as such.

*So the ransomed of the LORD shall return,
and come to Zion with singing;
everlasting joy shall be upon their head;
they shall obtain joy and gladness
and sorrow and sighing shall flee away (verses 9-11)*

Even so, the question of originality is hardly the core issue here. Not all are so convinced that the break is so glaring and problematic. For Hanson (1979: 24-25) this is an excellent example of Deutero-Isaiah's technique, stating that 'primordial event, historical past, future salvation are all brought together into one dynamic tension-filled unity...'. Helfmeyer (1980: 135) makes a similar point by suggesting that the function of 51:9-11 is to relocate the chaos battle within history, that all of Yahweh's actions for his people are historical actions, thus allowing them greater confidence in his potential continued action for them.³⁹ Certainly it seems possible that a further element of the lament Psalm structure has been introduced here: the abrupt shift in mood at the close.⁴⁰

4.3.2.2 Exodus or Creation imagery?

Having already discussed in general terms the way that this pericope is dominated by mythological imagery, a pertinent question that arises concerns the correct identification of the particular background imagery that is at work. Is it exodus or creation imagery, or some combination of both? Initially, it would appear to be creation imagery.

As discussed in chapter 3, the primary underlying metaphor for עֲרֵץ is that of strength, be it strength in battle or to impose torah, and an appeal to the arm of Yahweh is highly appropriate to the context of *Chaoskampf* creation imagery.⁴¹ The most obvious parallel to the idea of the arm of Yahweh taking on עֲרֵץ is found in Psalm 89:11, another example of *Chaoskampf* creation imagery and

³⁹ Fishbane (1985: 354-56).

⁴⁰ Day (1992: 30-32) briefly surveys the development of ideas for the reason for this shift.

⁴¹ Helfmeyer (1980: 131f).

one which displays a great deal of similarity to these verses.⁴² Six words appear in both Psalm 89: 10-13 and Isaiah 51:9-10—*אֶת, זָרוּעַ, חָלָל, יָם, עֹז* and *רָהַב*—though there are also several distinct differences. In Isaiah, Yahweh dries up (*חָרַב*) the sea whilst in the Psalm he rules (*מָשַׁל*) over it; Rahab is either slashed to pieces (*חָצַב*) or is crushed (*אֶכָּא*); in Isaiah Yahweh's arm is addressed with the injunction to put on strength and to act, in the Psalm it is already an agent of action. Overall though, such differences can be understood as 'a sign of freshness',⁴³ and Ginsberg's claim (1958: 153) that it is 'obvious that there is a remarkably close affinity between [the two passages]' readily supported, without any preference stated on which might have chronological precedence.

By contrast, Sommer (1998: 260 n6 and 7) prefers to read this connection as an example of a common reference to Ugaritic texts. One can certainly agree with him that this possibility should always be borne in mind (1998: 108-10). He has, however, chosen a poor example of when it should be applied, for whilst much of the vocabulary that has just been quoted can indeed be deemed 'standard', there is at least one word of which this could not be said: *רָהַב*. Day (1985: 6) specifically notes that 'this has not hitherto been found mentioned in any extra-biblical text, Canaanite or otherwise.' Thus there *has* to be more than just a common vocabulary with Ugaritic. This very peculiarly Israelite word, and its highly distinctive use, is not in and of itself enough to prove a direct connection with the Psalm, but it is more than enough to rule out *solely* Ugaritic influence. Furthermore, the inconsistency with which Sommer treats the relationship between the rest of Psalm 89 and Deutero-Isaiah should be noted (1999: 118), for he readily accepts the connections that can be identified between it and Isaiah 55, as laid out so comprehensively by Eissfeldt (1962: 199-200), but not those identified here connecting it to Isaiah 51.

To the extent that creation imagery in the Hebrew Bible can be separated into examples that are heavily influenced by the *Chaoskampf* style so evocative of the Ugaritic mythology and other passages that react against that source material, typically illustrated by the master craftsman of Genesis 1-2, these verses are a surprise within Isaiah 40-55. That creation imagery is prevalent within these chapters of Isaiah is far from a new statement; beginning with 40:12, the assertion that Yahweh is the sole creator is a constant topic. It underlies his control and authority since as the source of all that the people can see he can readily be accepted as the one who is in control of the events that constrain and buffet them. The surprise is that in the midst of so many craftsman-style descriptions of creation comes this example of the battle. Whilst it is just possible that this represents a popular and 'incorrect' doctrine of creation (to be "corrected" in verses 13 and 16, the section of response that includes two references to 'traditional' creation imagery and a different way of understanding Yahweh and the sea in verse 15) it is more likely that the ancient Hebrews did not separate the images in the way that contemporary discussion of the creation debate does, overlooking the most

⁴² Anticipating the discussion slightly, it might be noted that Psalm 89 is normally interpreted as creation imagery that has no overtones of the exodus; Weiser (1962: 592), Cross (1973: 135-38), Kraus (1989: 206). Day (1985: 26-27) and Tate (1990: 421) specifically reject the possibility of exodus imagery in the Psalm.

⁴³ Davies (1989: 115), Williamson (1994: 65).

obviously mythological in favour of the potentially scientific.

The use of battle imagery at this point brings overtones of the Exodus crossing of the Sea of Reeds, overtones that are clarified by the way that verses 10b-11 focus on this event in the tradition. This seems far from accidental,⁴⁴ whatever the chronology of the development of the Exodus traditions. The strong parallelism that exists between the 'creation' portion of verses 9-10 and the 'exodus' portion indicates the way they were being capable of combination and juxtaposition.⁴⁵ That said, the use of הָיָה might suggest a connection only to the Genesis 1 creation narrative; it is, however, also applied to the Sea of Reeds encounter (Exodus 15:5, 8 and Psalm 106:8). The mere fact that הָיָה is a term used neither in Babylonian nor Ugaritic sources to refer to the chaos monsters but used elsewhere in Isaiah (30:7) to refer to Egypt indicates the supreme ease with which these traditions are brought together in the Israelite writings and cross links established.⁴⁶ Curiously, Day (1985: 93) accepts the idea that הָיָה in 30:7 refers to Egypt but rejects it for 51:9. Whilst the *reason* for the connection between הָיָה and Egypt may not be automatically clear (as Clements notes [245]), the fact that 'Egypt is for Israel the epitome of a chaotic primeval power', as Kraus expresses it (1989: 188), certainly is.⁴⁷

Far from needing to assert whether this is creation *or* exodus imagery, an acceptance that there has been a degree of cross-fertilisation between images may be more beneficial. Thus Cross (1977: 144) can state that 'the old Exodus is described in terms of the Creation myth and in turn becomes the archetype of a new Exodus'. As Kraus (1989: 99) says of Psalm 74:13,

this is hardly a matter of an either-or. Even though the mythical elements unquestionably predominate, undoubtedly also conceptions of ancient Israelite salvation history are present in vv13ff.. Both complexes have mutually impinged on each other.

Ultimately, it is not as if these images were in conflict with one another: the creation event brought people into existence, the exodus event brought a people into existence.

With this in mind, it would be valuable to note two aspects of the way that Isaiah 40-55 uses יָרָא to discuss the crossing of the Sea of Reeds, given that it cannot be found within the Exodus 14-15 narrative and song that describe the crossing. The appearance of יָרָא here and in Isaiah 43:16 establishes a firm case for the idea that Deutero-Isaiah uses it in this way—that much should be beyond debate. The close proximity of the double use of יָרָא within 43:16-21 becomes more than just a useful binding word for the pericope. Just as the first thing mentioned as one of Yahweh's past acts is the יָרָא through the sea (43:17) so now the first of his promises of new activity is that he is making a יָרָא through the מַדְבָּר (43:19b). And this is a definite connection back to 40:3 and the first declaration that a way through the מַדְבָּר needs to be prepared.

⁴⁴ Cross (1973: 87).

⁴⁵ Stuhlmüller (1970: 88-91).

⁴⁶ Williamson (1994: 83-86), Goldingay (ICC).

⁴⁷ See also Day (1985: 88).

In the midst of the debate over the historical veracity of the different journeys described in Deutero-Isaiah, and the fact that there are a number of them in mind, the text still discusses these journeys in a way that brings overtones of any one to the others. Isaiah 43:16-21 acts as a nexus point in this intertwining of references to journeys, focusing attention on to the journeys to come through reference to a previous journey. The difficulties underlying the attempt to make specific claims that particular verses are to be correlated has led to the atomisation that emphasises the differences at the expense of the similarities. Thus, it may be too strong a claim to suggest that 40:3 is in mind with the description of a פֶּלֶא in Isaiah 51:10, but that may not be too strong for verse 11, given the similarities that exist between this pericope and 43:16-21. The mere mention of פֶּלֶא allows a pericope to move from one—the exodus from Egypt—to the other, for this is the way that chapters 40-55 have developed the connection.

4.3.2.3 Trajectories

This strong connection between the *Chaoskampf* imagery and the exodus imagery indicates that it would not be appropriate to consider the latter portion of verse 9 as a part of a creation trajectory. No matter how appropriate the *Chaoskampf* imagery is to the community lament setting that is established in 51:9a, this verse cuts across the style in which Creation imagery has been used.

Many aspects of the broad sweep of ideas that constitute the 'journey/departure' complex of topics have already been discussed twice in chapter 3, along with the complications that arise due to issues of chronology. As was also identified, though, there is a distinctive way in which Deutero-Isaiah uses a range of images that are now associated with the Exodus. These deserve consideration without the implication that they impinge so directly on the book of Exodus.

Keeping the strands firmly separated, Isaiah 51:9-10 stands with 43:16-17 as an overt reference to the events of the Sea of Reeds crossing. Certainly there are differences between them: Kiesow (1979: 169ff.) draws particular attention to the way that 51:9-10 moves the events into the mythological sphere through the references to the *Chaoskampf* already discussed. Beyond this, however, the core similarity lies in the way that Yahweh is the one identified as the agent acting on Israel's behalf. Yet just two references can barely be said to trace out a trajectory. Several commentators read 43:2 as an exodus overtone.

*When you pass through the waters, I will be with you;
and through the rivers, they shall not overwhelm you;
when you walk through fire you shall not be burned,
and the flame shall not consume you (43:2, NRSV).*

Brueggemann (53) is clearest in his support of this as an Exodus reference,⁴⁸ North (120), Smart (96) and McKenzie (50) somewhat circumspect. Despite this support, closer examination argues against it. Elliger's (294) and Motyer's analysis (331) of the parallelism in the whole of 43:2 demonstrates its

⁴⁸ See also Laato (1992: 94).

overall coherence. And since fire seems to have no place in any of the exodus narratives, we are probably reading too much into the first bicolon to suggest that the Sea of Reeds is prominent. Alternative proposals are made by Westermann (118) and Whybray (82), who focus our concentration on to the coming journey for the exiles. Motyer (331) rejects both ideas and relates the experiences to general hardship in captivity. Hanson's interpretation (63) though, of ordeals that verify truth or falsehood in judicial situations, seems somehow to miss the overall context. As Barstad (1989: 89-90) acknowledges, verse 2 'contains a motif that could possibly be taken as referring to the exodus event', but a motif is not sufficient. The reference is simply too fleeting in the overall context of several different dangers to be explicitly exodus related.

Having thus ruled out 43:2 as an exodus reference, there remains only 43:16-17 that potentially needs to be considered. At the same time, though, the previous analysis of 43:16-21 demonstrated that this most explicit of exodus references is itself being recontextualised in Deutero-Isaiah. The יָרַד through the waters is matched with the יָרַד through the deserts; confidence in Yahweh's activities in the mythological and historical past leads to confidence in his provision for the present. Thus these verses do contribute to the overall trajectory of the 'journey' motif, a trajectory initiated by the declaration that Yahweh will be revealed (40:3-5) and to end with the (reaffirmed) declaration that the people are to go on a journey themselves (52:11-12, 55:12).

The other candidate for a trajectory would be 51:11, and the significance of this verse for the trajectory formed by the topic of joy and rejoicing has already been noted in the previous chapter. Suffice it to mention here that besides making important connections to both 51:3 and 52:9-10 within the context of the structure encompassing the bulk of chapters 51 and 52 there is an overall shaping to be identified here. The two roots נָאֵל and נָאֵל focus that shaping by their gradual inclusion in the eschatological hymns and associated texts. Here in 51:11, the penultimate example, these two roots are found either side of the verse itself, the last stage in the juxtaposition before their use in parallel in 52:9.

4.3.3 Verses 12-16

4.3.3.1 Poor parallelism

Before turning to a discussion and evaluation of the imagery in the rest of the pericope, verses 12-16, it should be noted that questions are raised over the textual quality of this pericope. Though presented as poetry in BHS, the parallelism is rather patchy. Whilst there is certainly pairing in verse 12 between the phrases 'a mere mortal' and 'a human being', it is far from clear how the opening phrases—'I, I am he who comforts you' and 'how can you be afraid...'—are intended as parallels. Likewise in verse 13 there is pairing between 'who stretched out the heavens' and 'established the earth' but a similar collapse in other sections. Whilst Korpel and de Moor (1998: 517) place the first two bicola in parallel, the claimed parallelism between עָשָׂה and נָטָה, or עָשָׂה and יָסַד, seems forced. Furthermore, within verse 13 אֲשֶׁר occurs, the relative pronoun typically being an indicator of

prose rather than poetry.⁴⁹

Thus it is not surprising that there are a variety of proposals from the commentators for restructuring and deletion, North (214) regarding the unit as the 'Achilles heel of the theory that DI "wrote" and edited a book to which no subsequent additions were made'.⁵⁰ Firstly, and if nothing else, the identical text of verse 15 and Jeremiah 31:35 must be explained. Secondly, Westermann (244) argued that the first two cola of verse 16 might be an interpolation that has disrupted the connection between the creation imagery in 15 and the second half of verse 16, and rearranges the verse with that in mind. Schoors (1973: 127) also mentions the idea with approval, citing four other scholars who wrote well before Westermann. With this Whybray (161) concurs, but questions the idea also made by Westermann that they might be fragments of another, otherwise lost, servant song. Thirdly, Steck (1989: 84) suggests that the reference to the waters in verse 15 looks back to verses 9b-10 thereby forming a fitting conclusion to the unit comprised by 51:9-15, and leaving verse 16 as a later addition to the unit. Whilst there is little doubting that verse 16 is problematical, Steck's proposal that there is a (non-chiastic) symmetrical structure, focusing on the latter part of verse 13, seems to be based on a selective reading of the evidence. Fourthly, Hermisson (1989: 300 n53) regards the rapid shift in gender of addressee in v12-13 as evidence that the pericope cannot possibly be genuine Deutero-Isaiah. Baltzer (360) approaches this with the suggestion that rapid changes between speaking voices in the drama are the cause. Finally, and by contrast, Schoors (1973: 127) sees the phrase 'to plant the heavens' (v16b) as characteristic Deutero-Isaiah.

The detail of these issues will be left to the coming discussion, though the fact that this study focuses on the final text of Isaiah means that they are hardly the most vital issues. What will emerge, however, is that these verses make a variety of connections to previous chapters of Deutero-Isaiah whilst also contributing to the developing trajectory that can be seen both in these two chapters and the book as a whole.

4.3.3.2 Yahweh the comforter

I, I am he who comforts you; (verse 12a).

That the opening repeat of a word is characteristic of Deutero-Isaiah's style is widely acknowledged. Besides its use at the significant opening of 40:1, this stylistic figure has already appeared in verse 9 of this chapter and will reappear in verse 17 and in 52:1. Yet this is also the fourth time in Deutero-Isaiah that the first person pronoun has appeared immediately doubled, the other examples being 43:11, 25 and 48:15.⁵¹ Even within the many occasions when Yahweh speaks for himself, frequently

⁴⁹ Watson (1984: 54).

⁵⁰ Stuhlmüller (1970: 14 n44) adds his own name to a further eight scholars with the same opinion.

⁵¹ Though not exactly the same, there are five more verses where the pronoun is used more than once in order to pile up the concentration on *Yahweh's* actions as opposed to the pretenders: 41:4, 10, 13, 46:4 and 48:12 (all references obtained with AnyText).

using the pronoun for that, these verses stand out as highlighted statements, underlining the significance of the statement that follows. Nevertheless, it is also notable that the pronoun is unevenly distributed within Deutero-Isaiah: fifty one uses in 41–48 (it being absent from chapter 40), eleven uses in 49–55 (and even here six of those eleven come in chapter 49, the others being 52:6, 54:11, 16 and the pair in this verse). This shift reflects the distribution of oracles concerning prediction of future events and statements of self-predication from Yahweh, both of which predominate in 40–48 but are largely absent from 49–55. This in turn reflects the shift in attention that is found within Deutero-Isaiah: the early chapters focus on Yahweh and his character, whilst the second half focuses on what will be done for his people, and what he expects of them.

Yet the significance of this, the last but one self-predication by Yahweh in Deutero-Isaiah (the final one being 52:6) should not be overlooked. This trajectory comes to its climax in these two statements by summarizing the twin concerns of the previous focus in this trajectory: that Yahweh is the comforter, the one who forgives, the one who has not abandoned his people; and that Yahweh has been the one in control of these events, as proven by his announcement of them through his prophets in advance. That the last self-predication to announce an aspect of Yahweh's character refers to his role as comforter of Zion is another example of the way that these chapters bring the various trajectories together as they approach the major climactic statements of 52:7–10(12).

The double-pronoun construction—אֲנִי הוּא—is the same as that noted in verse 9b. The difference typical in English translation—‘was it not you’ and ‘I, I am he’—obscures the similarity between the lament and this opening to the response. An extremely close link between the ideas is generated from this similarity, along with a strong contrast in the content to which they draw attention. The people have called on Yahweh's arm to be their strong deliverer, yet the response from Yahweh is he is their comforter. They may well feel that they need might, power and miracles; Yahweh knows that they need comfort and encouragement.⁵²

There is no need to linger on אָנֹכִי, which has already been extensively discussed. Suffice to note that the use here keeps the topic at the forefront of the discussion through chapters 51 and 52, whilst also being a clear statement of the way that the initial proclamation—Yahweh commands that a group of unidentified individuals are to comfort his people—has shifted to the dominant idea in the rest of Deutero-Isaiah—that Yahweh himself will comfort.

4.3.3.3 Fragile humanity

*I, I am he who comforts you (masculine plural);
how can you (feminine singular) be afraid of mere mortal humans,
people who wither like grass?
Have you (masculine singular) forgotten Yahweh, your (masculine sing) Maker...?
(verse 12–13a).*

⁵² Motyer (411).

The rapid shift from the masculine plural pronominal suffix of מִנְחֻמָּם to the feminine singular pronoun אֵל, only to revert back to the masculine (singular) of הַשֵּׁחַ, in verse 13a, is somewhat problematic. For Lack though (1973: 183), there is no conflict.⁵³

Il n'y a pas à corriger le texte (cf. BH). Ces fluctuations sont l'expression stylistique du va-et-vient prophétique entre Sion et les exilés. Nulle part, comme dans notre poème, Sion et les captifs ne forment une telle unité. Les exilés ne sont certes pas à Sion ..., mais ils sont vus en Sion. ...Sion, parce que personnifiée, perd sa limitation territoriale.

As attractive as this distinction may seem for the overall attitude in Deutero-Isaiah, it does not seem so convincing to suggest that this is at work in such a concentrated fragment of poetry.

If the matter were simply a case of 'gender shifts are of no consequence', as North (214) seems to imply, then his sentiments could be readily accepted. Several scholars, however, follow the principle most clearly articulated by Biddle (1996: 136).

The assumption, however, that biblical writers alternated indiscriminately between feminine and masculine, singular and plural address forms seems to be unwarranted, unhelpful and simplistic. At some level, these variations in address form must reflect some distinction in the identification of the addressees.

Thus Motyer (410) reads the initial 'you' (masculine plural) as a collective term for the different groups who will be successively addressed through the rest of verses 12-16. Wilshire (1975: 358) reads the situation as the masculine imagery of the servant overcoming that of the feminine Zion images, Jeppesen (1993: 117) as an alternation between an address to Lady Zion and the Servant. Steck's proposals (1989a: 79-80) are similar, suggesting that the differences are due to a series of interconnections, or borrowings, from other verses in Deutero-Isaiah. Thus he notes that the opening statement of 51:12a 'hat eine auffallende, längst bemerkte Formulierungsentsprechung zu 43:25a' which itself has a similarity to 50:1, and that the use of masculine pronouns in these earlier statements on sin and its forgiveness has influenced the choice in the latter. The feminine pronouns in 51:12b are then part of the Zion texts, whilst the shift to masculine singular in 51:13 is explained as a connection to 43:22 again via chapter 50:2 and the reversal of their messages.

Whilst there is an undeniable logical consistency in all this, it seems to suffer the standard problem of all logic: if the initial premises are flawed, the results will be of negligible import. As Goldingay (ICC) suggests, this triple pronoun situation is 'distracting rather than rhetorically effective', and the necessity for separate identification overstated.

Proposals for textual revision include the revocalisation of the pronoun אֵל to the masculine (along with the loss of the final yod on אֵלֵינוּ), as suggested by BHS footnote 12b. This idea, though, has not received support: as Schoors notes (1973: 125), it is inconsistent to suggest that feminine pronouns were introduced where none had previously been present. Thus to harmonise to the

⁵³ Much the same position is taken in Korpel (1996: 162).

masculine is too easy a solution. Schoors' analysis of the Versions (1973:124-25) leads him to prefer the LXX reading of *singular* σ€ for מַנְחֵם.⁵⁴ This puts the focus throughout on a feminine figure, who would be readily identified as lady Zion (and who will figure large in the next pericopae), and is the interpretation that finds support herein. The slip to masculine pronouns in the second half of verse 13 is then probably a case of the dominance of masculine gender, as unfortunate as that might be for today's politically correct climate.

The rhetorical question potentially comes across as a rebuke,⁵⁵ but to suggest it has that tone seems to overlook the statement that it is the comforter speaking! Ultimately, it is only because Yahweh is the comforter that Zion need not fear, but perhaps it needs the paraphrase 'how can you of all people fear...' to more precisely bring out the sense here. As Motyer expresses it (411),

Zion is offered comfort not through some special dispensation or act of God but by being invited to consider who she is and what her foes are. ...the implication is that her qualities are the opposite of human frailty, mortality and transience.

The phrases used to describe Zion's enemies relate not only to the earlier verses in this unit, with both אֱלֹהִים and אֲנֹכִי being used in 51:7, but with 40:6-8, especially through the reappearance of אֱלֹהִים. Hanson (147) describes this as 'unmistakable'. Rather than repeat that analysis here, suffice it to note that this is the only other place in Deutero-Isaiah that the word is used, thereby making a very significant cross-reference with the prologue.

4.3.3.4 Verse 13

*Have you forgotten^a Yahweh, your Maker—
he who stretched out the heavens
and established the earth?
You are in dread throughout every day
because of the fury of the oppressor,
who is bent on destruction (verse 13).*

a The rhetorical question structure continues into this verse, as described more fully below.

Verse 13 continues the rhetorical question through another consecutive clause after the interrogative (GKC §111m), the wayyiqtol form וַתִּשְׁכַּח linking back to the interrogative pronoun מָה. Again, the NRSV does not bring this out well. By changing from the rhetorical question—'have you really forgotten...?'—to a statement—'For you have forgotten...'—a nuance has been lost. Incredulity now surrounds their forgetfulness of Yahweh's creative power, though this is somewhat bizarre given the content of verses 9-10.⁵⁶ This is not the first time that accusations of forgetfulness have been made.

⁵⁴ BHS footnote 12a, Freedman (in McKenzie, 120), Kiesow (1979: 95 n7), Goldingay (ICC). Contra Watts' claim (209 note 12b) for a lack of Hebrew manuscript support, 1QIsa^a has a variant reading with feminine endings in verse 13a.

⁵⁵ Brueggemann (130).

⁵⁶ Steck (1988: 81).

Initially, in 49:14-15, the charges are that Yahweh has forgotten Zion, itself reminiscent of the close of chapter 40 and the accusation that God is ignorant of Jacob/Israel's מַשְׁכָּנִי. Yahweh vigorously denies the charge, with imagery of a nursing mother. Now in 51:13 the counter-charge is made that the people have forgotten Yahweh's character. This is not so much a misunderstanding of the method by which Yahweh created—divine fiat or *Chaoskampf*—as a lack of awareness of the implications of a creator God. In making their appeal (verses 9-10), the people focus on the distant past instead of being aware of God's continuing action in the present.⁵⁷

After the participles that describe Yahweh's actions (to be discussed below), the question is again continued through a wayyiqtol verb form. The emphasis on misguided fearfulness is reiterated; פֶּחַד can describe fear of human violence or of divine retribution, though more frequently the latter. Whilst it would seem simplistic to suggest that the problem is that the people fear human beings rather than Yahweh, the verb is used in 12:2 to express the connection between a lack of fear because of trust in Yahweh. Even so, this does not mean that it is Yahweh who is in mind with the word מַצִּיק. This is an ongoing, present dread that the people suffer—as the phrase תָּמִיד כָּל־הַיּוֹם emphasises—and so should not be connected back to the occasions when Yahweh stood as the chastiser of Jerusalem. Whilst agreeing with Goldingay (ICC) on this point, it is notable that every other occurrence of חָמַד in Isaiah refers to Yahweh's wrath. Just as the vocabulary used in these lines to describe the oppressor is generalised and lacking in distinction, so the person(s) in mind are left unspecified.

4.3.3.5 Liberated Israel

*But where is the fury of the oppressor?
Soon the downcast prisoner will be liberated;^a
he will neither die in the pit,
nor will he lack bread
for I am Yahweh your God.... (verses 13b-15a).*

a As attractive as the NRSV's use of 'oppressor' and 'oppressed' in verses 13c-14a may be, it does not represent any word play in the Hebrew.

With the last line of verse 13 a new question is asked, the rhetorical effect of which is (apparently) to belittle the anxiety of the people who have felt oppressed: 'where is this so-called wrath?' The following lines, though, are not without their difficulties (as the LXX's paraphrase indicates), even if Skinner's suggestion (1929: 123) that they are 'hopelessly unintelligible' is a little excessive. The participle חָמַד is rare within the Hebrew Bible; the meaning to be attached to its three other uses (all in Jeremiah) are so diverse that Lisowsky (1223) separates each example into its own category, making them *hapax* of sense.⁵⁸ Though at a pinch it could be taken to refer to the oppressors, it

⁵⁷ Whybray (160).
⁵⁸ Though MT reads חָמַד for Isaiah 63:1, emendation to חָמַד (BHS footnote 1c) seems sensible. Certainly it is difficult to envisage a more diverse range of meanings for the one infrequent verb as 'to stoop' (Isaiah 51:14) and 'to strut' (63:1).

more naturally describes the oppressed,⁵⁹ and is often translated as a reference to dejected prisoners.

A second issue concerns the way that the next three cola are all initiated by a vav. Though they are identical in form it does not seem sensible to treat them as identical in function:⁶⁰ the introduction of a change of subject (colon 15a), providing the cause of the preceding information, indicates that the last vav is disjunctive; the first (colon 14b) is epexegetical, clarifying the content of the preceding clause and its promise of liberation; and the vav at the head of colon 14c seems to continue the explanation of the content of the liberation and is therefore conjunctive. This might suggest the translation given above.

מִוֹת is used here in an echo/adaptation of its use in verse 12, where it described the certainty of death. Now it assures people most in fear of death—dejected prisoners—that they will not experience it under these circumstances. Even so, there is not a little irony in the smooth transition from the certainty of the enemies' death to the assurance that the prisoners will not die! Though the most obvious referent for מִוֹת is of a man-made pit, there are other verses—such as Psalm 30:10 and Jonah 2:7—where it is normally understood as a reference to the final destiny of אֲשָׁל. This is especially clear in Job 17:13-16, where מִוֹת is found in the midst of two uses of אֲשָׁל, and 33:18-22. However, it is not always easy to differentiate between the two, and it may well be the demands of a Western mind that they should be so, rather than the ancient Semitic combination of life and death on a continuum. And if the promise that they will not die is unexceptional in its claim it is difficult to imagine a more prosaic suggestion than the promise of a full belly.

4.3.3.6 Yahweh the creator

*Have you forgotten Yahweh, your Maker—
he who stretched out the heavens
and established the earth? (verse 13a).*

*For I am Yahweh your God
he who stirs up the sea so that its waves roar—
Yahweh of hosts is his name.
I have put my words in your mouth,
and covered you with the shadow of my hand,
to stretch^a out the heavens
and to establish the earth,
and to say to Zion, 'You are my people' (verses 15-16).*

a MT has לִנְטַע—to establish, plant—where we would expect לִנְטַח—to stretch out—as noted in BHS note 16a, and supported by North (213) and Baltzer (360). Watts (209) advocates the MT should be maintained, but does not mount sufficient argument against the fact that this image has been used in verse 13, and that the same verb used there to describe the earth—יָסַד—appears here also.

⁵⁹ Goldingay (ICC).

⁶⁰ IBHS §39.2.

The opening word of verse 15, the pronoun 'אני, immediately recalls the opening of this sub-unit in verse 12. It draws attention back to the central focus of the sub-unit: on to Yahweh himself, now to be emphasised in several different ways. His personal name יהוה is used (verse 15a), along with another name of deep significance in the Hebrew Bible, that of יהוה צבאות (verse 15c), as well as the statement that he is *your* God (15a). In the centre of this is a classic statement of Yahweh's control over the waters, one that recalls verse 10 of the opening of the pericope, where there were more images of Yahweh and waters that have already been discussed.

As with many of the terms considered in verse 14, the vocabulary here in the rest of verse 15 (the quotation from Jeremiah 31:35) shows little connection to the rest of Deutero-Isaiah, which seems to provide further evidence of its non-original status.⁶¹ A major pointer to this is the awkward pronoun on ׁשׁ, where in place of the expected שׁמי the MT has שׁמו. In fact, when used with יהוה צבאות the suffix on ׁשׁ stubbornly refuses change. Out of the fourteen examples in the Hebrew Bible (two in Amos, four in Deutero-Isaiah, the rest in Jeremiah), Isaiah 48:2, Jeremiah 32:18 and 50:34 also 'require' a change to the pronoun for a better fit with the overall context. This could be said to argue against the idea that Jeremiah is the originator of the verse, since the phrase is so frequently used in this way that it has become 'stuck'. Even so, with Schoors (1973: 127) and Whybray (161), contra Motyer (412, n1), Jeremiah's originality is to be supported because of the length of the quote, other pronoun problems in Isaiah 51:12-16 and the poor setting for the imagery within Deutero-Isaiah as a whole. The inspiration for the connection would probably be the water-dominated imagery of Isaiah 51: 9-10, and Yahweh's power over it.

Having previously noted a string of cola opening with vav (verses 14-15), there are three more in verse 16. The last two are easily explained as standard conjunctives; the first, however, is notably different (not least by virtue of its pointing) and might be connected not to the preceding colon but to an earlier part of the discussion. Steck (1989: 85) notes the particular difficulty of this vav with imperfect, suggesting that it is evidence of the redactional nature of this verse. This then suggests that the preceding two cola in verse 15 are effectively 'bracketed out' of the developing discussion, which is picked up again here at the beginning of verse 16. In support of this idea is the observation that this intervening unit uses participles to expand the description of Yahweh offered in the first colon of verse 15.

Thus the opening of verse 16 marks a continuation (and an expansion) in the subject matter of what Yahweh will do for the people he is going to liberate. With phrases typical of prophetic revelation and call he promises further stages of the restoration. Indeed, this progression from comfort through liberation has now reached its goal: new service for Yahweh's own people, Zion. As many observe,⁶² there is a clear similarity between the first colon in verse 16 and Jeremiah 1:9-10. The imagery is also of much wider usage within Deutero-Isaiah. The use of רבך in 50:4 is especially significant in this

⁶¹ Willey (1997: 137-41).

⁶² Recently, Hermisson (1989: 300 n55), Steck (1989: 85) and Sommer (1998: 62-63).

context, whilst the phrases 'he will not shout or cry out or raise his voice...' (42:4) and 'he made my mouth like a sharpened sword' (49:2) indicate the importance of this imagery and vocabulary for three of the servant songs,⁶³ with the statement in 53:7—'so he did not open his mouth'—being of equal significance in this regard. It is also highly significant that the second colon in 51:16—'and cover you with the shadow of his hand'—finds a counterpart in the next colon from 49:2—'in the shadow of his hand he hid me' (this being the only other use of ^לצ, shadow, in Deutero-Isaiah). Whilst Sommer (1998: 62) also identifies the use of ^ענן in both passages, the way that Jeremiah 1:9 uses this as the last of a string of six verbs that define Jeremiah's call but which do not feature here in Isaiah 51 argues against the direct connection. Finally, the inclusion of 'word' imagery in the other main prophetic call, Ezekiel 2:7, suggests that it is all part of the standard imagery of prophetic call rather than a specific linkup between Deutero-Isaiah and Jeremiah.

To anticipate the conclusion to be drawn at the end of this chapter, this combination of liberation and call is far from accidental. To the contrary, it appears to be the primary message that Deutero-Isaiah wishes to deliver to the audience. Liberation comes at a price: service to the calling Yahweh has for the liberated. To find the same juxtaposition of images and ideas at this stage in the two chapter unit is confirmation of its overall significance.

A possible origin for the idea of being covered with God's shadow might be that of the cloud covering the tabernacle in the wilderness wanderings (e.g. Exodus 40:34, Numbers 9:15ff.). This image appears in Isaiah 4:5-6, where Zion becomes the amalgamation of Sinai and the tabernacle. This verse is the only example in the Hebrew Bible of the image of the shadow of Yahweh's *hand* as opposed to the shadow of wings. Thus Isaiah 34:15 describes how the owl protects its young 'under the shadow of her wings', whilst it is especially in the Psalms that God's protection is described as the 'shadow of his wings' (17:8, 36:8, 57:2, 63:8). Of further interest is the way that Lamentations 4:20 turns the image on its head, recognising that the people in exilic conditions are no longer under the protection of Yahweh's shadow. Isaiah 51:16 announces a restoration of 'normal service'.

With the penultimate colon of verse 16 a description of Yahweh's creative powers is provided. This is remarkably similar to the opening of verse 13, previously passed over in the discussion, with infinitive constructs substituted for the earlier participles. However, the verb root of the first word has changed, being ^ענן, to plant, instead of ^הנן. BHS footnote 16a brings this in line with verse 13.⁶⁴ Among those who prefer to adhere to the MT are Watts (209) and Motyer (412 n2), who dismisses the alteration as 'replacing the striking with the commonplace'. Certainly the argument that the harder reading is the more likely, and that the 'error' should have been more easily identified in the light of the use of the verb in 51:13, weighs strongly in Motyer's favour at this point. Yet the description of this image as 'striking' may betray how decidedly unusual and odd it is, and the lack

⁶³ North (214), Westermann (244), Schoors (1973: 127), Hermisson (1989: 300 n55), Steck (1989: 85).

⁶⁴ North (213), McKenzie (120), Whybray (161-62), Clifford (166) and Baltzer (360).

of any other examples supports the argument of amendment to the very similar verb that is standard both within Deutero-Isaiah and the Hebrew Bible as a whole.

Verse 13 initially stated that Yahweh was their maker. The root פָּעַל is extremely common within Isaiah, with thirty one examples; capable of a variety of uses, there are eight examples that describe creation all within chapters 40–48, with but a passing reference to Yahweh's creation of the blacksmith in 54:16 making the topic otherwise absent from 49–55. This immediately indicates how dominant the topic of creation is in the early chapters. Both verbs used in the colon common to verses 13 and 16 are stereotypical of the vocabulary of creation. The verb פָּעַל is a distinctive (but not exclusive) aspect of the Isaianic creation texts (being absent from the Genesis creation texts): the only other use of the qal in chapters 40–55 refers to the manufacture of idols (44:13), on which basis Eberlein (1986: 80–81) suggests that it might be secondary. The word בָּנָה , which is used to describe both the formation of the earth and the foundations of Jerusalem, is also distinctively Isaianic. The use of these two verbs to describe creation imagery is not restricted to Deutero-Isaiah, indicating that these are stock phrases and images that can be utilised and adapted as needed. Yet this also goes to underline the significance of the image for the theology of Deutero-Isaiah, so that it is hardly surprising that there have been several major studies on the relationship between the topics of creation and salvation.

That said, none of the three major studies available in English—von Rad (1936), StuhlmueLLer (1970) and Lee (1996)—discuss 51:12–16. StuhlmueLLer (1970: 14–15) regards the verses as a late addition and therefore ignores it as a potential source of information on *Deutero-Isaiah's* theology of creation. Unfortunately Lee's study is not provided with an index, but there is nothing mentioned in the contents list. Gerhard von Rad concentrates more on the use of extra-biblical mythological background material, therefore mentioning 51:9–10 but not 51:12ff. Superficially, this situation appears surprising, since the liberation imagery and language of verse 14 provide material for a discussion of the concretisation of Yahweh's salvation, not just its discussion as an abstract concept for eschatological realization. Furthermore, the immediate context for the creation imagery is that of an assurance of Yahweh's protection for his people, thereby indicating another concretisation of the salvation available from trust in Yahweh. A full investigation of the creation-salvation material in Deutero-Isaiah needs to incorporate 51:12–16.

Whether or not these examples of the creation trajectory are late additions to the text of Deutero-Isaiah, they make a distinctive contribution to the rhetoric, with only a passing mention of the creation of blacksmiths and destroyers in 54:16 still to come. As discussed previously, the text never uses the topic with the intention of arguing for its truth; rather, it argues from it to support other statements about Yahweh and his reliability. In the main the same style is used throughout: the fact of Yahweh's work as Creator is somewhat baldly stated before passing fairly rapidly to a different issue. Overall, the impression given is not that the audience needs to be taught that Yahweh was the Creator (even if some were potentially more influenced by non-Israelite teaching on the idea) but

that certain implications can be derived from this already known fact. Thus, for instance, the questions of 40:12-31 are rhetorical by virtue of the apparently well defined nature of the identity of the Creator. The text does not argue *for* the idea but *from* it.

As ubiquitous as the topic is, it does not appear to be shaped into a trajectory that develops ideas or sub-text. That it dominates chapter 40 indicates its significance to the text; that it remains largely unchanged throughout almost comes to reflect the content. The orderliness of Yahweh's control is emphasised—something that makes 51:9 stand out so distinctively—the heavens are stretched out like a tent (40:22, 42:5, 44:24, 45:12, 45:18, 51:13) stars are positioned (40:26, 45:12), and the people created like a child in the womb (44:2). Therefore awareness of Yahweh's creative power should alleviate the fear that the exiles feel, which can be seen very clearly in the way the image is used in the second portion of this pericope, in verses 13 and 16.

4.3.3.7 Your God...my people

For I am Yahweh your God... (verse 15a).

...to say to Zion, 'You are my people' (verse 16).

Though there is discussion over the authenticity of much of verses 15-16, as discussed earlier, they are enclosed by the very significant pair of terms: *אלהיך* and *עמי*. As was discussed in the analysis of 40:1-11, this is the first time that a matching pair of suffixed terms has been used since the opening of Deutero-Isaiah. This use of *אלהיך* initiates a concentration that bears reiteration: out of twenty-one suffixed forms of *אלהיך*, in chapters 40-55, five appear in 51:15-52:10; and out of the twelve suffixed forms of *עמי*, seven are found in 51:4-52:9. And this is the first time since the prologue that they have been used as a matched pair. They emphasise the statements of redemption and encouragement that are dotted throughout Deutero-Isaiah and act as key players in the gathering momentum heading towards the grand combination of so many of the terms in the complex of topics concerned with comfort and encouragement.

The final word of this pericope—*אתה*—is striking since it is quite the wrong gender after 'Zion'.⁶⁵ As Miscall notes (122), 'this is the only time in Isaiah that Zion is addressed as male', a fact that is especially surprising after the isolated feminine gender from the beginning of the pericope. One possibility is that it is an indication that gender distinctions might be far less significant than have sometimes been claimed.⁶⁶ Watts (213) suggests that it is masculine 'because it refers to the people of the city rather than to the city itself', though this seems to split the finest of exegetical hairs in an unjustifiable way. Alternatively, it could be proposed that *לציון* has been added into the text without the 'necessary' gender alteration of *אתה* to *את* being performed.

⁶⁵ Observed, but not commented on further, by Sawyer (1989: 101).

⁶⁶ C.f. Wheeler Stone (1992).

4.3.4 Summary: trajectories in verses 12-16

This sub-unit stands out from its surrounding compatriots when viewed in terms of trajectories and connections within the rest of Deutero-Isaiah. The core is distinctive in having vocabulary that is either very common and unexceptional, or unusual (both in terms of Isaiah 40-55 and the Hebrew Bible as a whole). Yet it is not without its connections to the overall thrust of these chapters. It has its own consistency in its movement from discussing Yahweh, to comforting the people, and back again to Yahweh's character. It also forms connections with the water battle imagery of 51:9-10, and the servant imagery of chapter 50; the trajectory of Yahweh as Creator is strongly represented and reminders of the prologue are found at both its opening and close. It functions as the last presentation of Yahweh's character prior to the extended challenging statements to Zion in the rest of chapters 51-52. And in this presentation the emphasis is placed squarely on Yahweh the comforter and saviour of his people, the closing word bringing that covenant relationship to the fore.

4.4 Isaiah 51:17-23

4.4.1 Structure

Before moving on to the detailed examination of the text of the next pericope—51:17-23—there are two preparatory issues that need to be considered. First, the cohesion of the poetic construction and the way that argues against the excision of portions of the text as secondary; second, the similarity of this text to Jeremiah 25, Isaiah 29 and portions of Lamentations.

4.4.1.1 Poetic construction

The fact that this unit is clearly marked as a new sub-section due to its use of the imperative of עֹר (this time in the hithpael) has already been remarked upon. Even given this larger scale structuring, the short term structure in verses 17 to 19 is uneven. Verse 18 comes as a bit of a jolt with its shift from the second person feminine mode of address seen in verse 17 (and resumed in verse 19) to third person feminine, though the LXX maintains second person throughout. Whilst this has been used as a basis for its excision,⁶⁷ the presumption that redactors were incompetent is a less readily accepted argument now than was the case in the late 1970s. By contrast, there is a precision of micro-level structuring that runs through verses 18 to 20. The two bicola of verse 18 are neatly and clearly constructed in parallel: the first colon of each pair starts with יָאֵל and is followed by a participle, the second cola are initiated by מְכַל־בָּנִים with a verb in the perfect. Further repetition arises from the rhyming pattern of each colon ending with patah-he. The second colon of each bicolon pair in verse 19 is a question initiated by הֲ. The final sounds of both cola in the first bicolon are kap, closely followed by the repeated beth at the end of the final two words of the next colon, before another kap at the end of the verse. The rhyming does not end here, however, for there is an immediate

⁶⁷ Kiesow (1979: 96-97). Schoors (1973: 129, n3) lists further scholars.

repeat of the kap and a rhyme from two words ending in vav shureq in verse 20.

Whilst it would be legitimate to claim that these repetitions occur largely due to the demands of the grammar, the combination of repetitious openings *and* closings to the colons suggests careful crafting of the text here, not an accidental pattern.⁶⁸ As Motyer writes (414), ‘the duplications hammer the message home’. The desired effect seems to be that of *completeness*,⁶⁹ that there is absolutely no one to provide what should have been provided for Jerusalem from those she had every right to expect it from, and no comfort from human sources after such overwhelming problems (problems which defy all mathematical reasoning).

From a very different perspective, Lack's emphasis (1973: 181-82) on the metonymic combination 'cup of wine of the wrath of God' provides further cohesion for the passage. Steck's argument (1989a: 77-78) for the cohesion of 51:17-52:2 is based on the relationship to chapter 47. The variety of cross-references suggests for him a mutual support between these two passages.

4.4.1.2 Similarities to Jeremiah 25, Isaiah 29 and Lamentations

Moving on to the question of the inner-biblical parallels generated by this pericope, we begin by noting that Jeremiah 25:15-16 contains imagery that is virtually identical to this.⁷⁰ This includes a seven-fold matching of vocabulary, as listed in the next table. Further similarity arises from the way that Jerusalem and the towns of Judah are described as the starting point for this punishment; it is not just the pagan nations that must suffer, a point overlooked by Brueggemann (133).

לקח	Jer 25:15	Isa 51:22
כוס	Jer 25:15	Isa 51:17, 22
יין	Jer 25:15	Isa 51:21
חמה	Jer 25:15	Isa 51:17, 20, 22
יד	Jer 25:15	Isa 51:17, 18, 22, 23
שתה	Jer 25:15, 16	Isa 51:17, 22
חרב	Jer 25:16	Isa 51:19

Table 4.4 Vocabulary matching between Jeremiah 25:15-16 and Isaiah 51:17-23

Whatever the similarities here, it is notable that the word for stagger is different in the two passages—*תרעלה* in Isaiah, *נעש* in Jeremiah. Neither book uses the other's term at any point, and both are unusual in Classical Hebrew. Even so, the distinctive nature of this vocabulary increases the probability of some sort of connection. Thus it is surprising to note that Sommer (1998: 323 and index) omits this from his list of related passages, there being no discussion of Jeremiah 25:15-16 at

⁶⁸ Watson (1984: 232). Rhyming patterns are far from standard in Classical Hebrew.
⁶⁹ Watson (1984 :279).
⁷⁰ Lack (1973: 181), Clifford (171) and Brueggemann (133).

any point in his work.

In addition to the similarity to Jeremiah 25 though, it is more than probable that Isaiah 29:9-10 has been influential.⁷¹ The specific statement that the intoxication is *not* of alcoholic origin makes a significant point of contact between them. Not that this has exhausted the Old Testament use of the imagery of a cup to describe punishment from Yahweh. Other significant passages are Jeremiah 49:12 and 51:7, Ezekiel 23:31-33, Habakkuk 2:16, Lamentations 4:21 and Psalm 75:9, to restrict ourselves initially only to passages that include the word כוס. The result is to suggest that there was apparently a stock vocabulary and imagery for describing Yahweh's displeasure with his people and the nations. However, whether one is a source for the others is not important for our purposes; these passages give interesting nuances and insights into the use of the imagery in Isaiah 51. That Babylon can be specifically identified with the cup (Jeremiah 51:7) deserves specific mention, along with the aspect of passing the cup that had been given to Judah in Lamentations 4:21.

Besides this connection to Jeremiah 25 (or Isaiah 29), other connections can be seen with Lamentations. Some commentators regard בראש כל-חוצות in verse 20 as an addition taken from Lamentations 2:19.⁷² There is certainly no denying that the cola are identical in both texts, but the Lamentations example is of dubious provenance. Lamentations 2 takes the form of an acrostic pattern of *three* bicola per letter of the alphabet; this verse has *four* bicola, with the line that interests us being the fourth. On this basis, scholarly opinion advises its omission.⁷³ BHS also mentions Lamentations 4:1 as a possible source of the phrase. The texts are again identical, but the way the imagery is used is very different at that point, which rather argues against this connection.

Sommer (1998: 128-30) identifies a wider range of connections between Isaiah 51:17-22 and Lamentations 2:13-19 than just the one identical phrase, though he fails to draw attention to the textual problems just discussed. Though some of the vocabulary terms would hardly rank as distinctive enough on their own to prove a connection—notably קום and ירושלם—they readily indicate the importance of Lamentations for this pericope. This is hardly surprising, since the text looks back to an earlier time when the people were most obviously experiencing Yahweh's judgement.

However, whilst the phrases here and in Lamentations 2:19 are identical, it is not the only use of this sort of image in Isaiah itself. Amongst the three examples of חוץ in First Isaiah, one occurs at a point where there is a distinctive collection of terms and images that appear to relate to this verse.

*Therefore the anger of the LORD (אף-יהוה) was kindled against his people
and he stretched out his hand against them and struck them;
the mountains quaked,
and their corpses were like refuse in the streets (חוץ).*

⁷¹ Whybray (163), Miscall (122), Motyer (415) and Sommer (1998: 99-100).

⁷² BHS footnote, North (217), Whybray (163), Sommer (1998: 128-30).

⁷³ BHS, Albrektson (1963: 119), Gordis (1974: 168) and Hillers (1992: 40).

*For all this his anger (אַף) has not turned away,
and his hand (יָד) is stretched out still (Isaiah 5:25, NRSV).*

*Stand up, O Jerusalem,
you who have drunk from the hand (יָד) of Yahweh,
the cup of his wrath (חֲמָה),
...your children have fainted,
they lie at the top of every street (חֲרוּצוֹת)
like antelope in a net;
they are full of the wrath (חֲמָה) of Yahweh,
the rebuke of your God (Isaiah 51: 17, 20).*

The word for anger in 5:25 is אַף, a term that is found throughout the book of Isaiah, but which is especially common in First Isaiah. The word used in 51:20 to refer to Yahweh's anger, חֲמָה, is possibly a late item of Hebrew vocabulary, and certainly not a part of any portion of chapters 1-39 that might relate to Isaiah of Jerusalem. However, חֲמָה has just been used twice in previous verses, specifically 13 and 17, and so has a 'leitmotif' effect in this region of the text, which is more than enough justification for the change. Furthermore, these two terms do come together in Isaiah 42:25 and the difference should not be seen to detract from the possible connection. In Davies' discussion (1989: 115) of 5:26 he notes that such differences, 'may be only a sign of the freshness of Deutero-Isaiah's poetry, even when he is dependent on older materials.' Thus, there appears to be another connection that can be drawn from 5:25-9 into Deutero-Isaiah to be added to those identified by Williamson (1994: 131-41). The redactor who was responsible for moving 5:25-29 into its current position has picked up a complex of imagery that relates to Yahweh's anger, his hand acting for him and the streets being littered with the results of this anger. But now, in 51:20, Yahweh's anger is sated. His hand is no longer raised in anger towards his people, but has turned instead against the enemies of the people.

In Sommer's terminology, this connection to Isaiah 5:25-29 would be an example of reversal (1998: 75-78), though not one he acknowledges in any way. Taking it along with his connections to Lamentations, the conclusion would seem to be that Deutero-Isaiah did not feel himself confined to make allusions to only one text at a time. The other possibility, however, is that Sommer prefers connections outside Isaiah to those within it, and so weights the statistics towards heavier influence of texts other than Isaiah 1-39.

Besides considering the similarities to other texts, the distinctive nature of the vocabulary in this pericope should also be noted, for at the opposite end of the scale from quotations and stock vocabulary, there are a surprisingly high number of *hapax legomena*, other infrequent terms in the Hebrew Bible, and unusual words for Isaiah. Four of the seven words within verse 17b fall into this situation: the only examples of כּוֹס in Isaiah come in verse 17 and in the repeat of the expression in verse 22; קִבְעַת is a *hapax*; תִּרְעֵלָה is otherwise found only in Psalm 60:5 (the verb root being very rarely used); and מִצָּה occurs this once in Isaiah and only six more times in the rest of the Old Testament. The first participle of verse 18, נִהְלָל, is rare within Isaiah, appearing on only three

occasions; the second root use of קרא in verse 19 is effectively an unparalleled example within Isaiah (for though Lisowsky also lists 41:2 there is uncertainty over the reading); none of the four terms used in verse 19 to describe the disasters could be said to be characteristic of Deutero-Isaiah, and the verb root נור is used but twice in Isaiah (the other example being the much later text 24:20); the use of עלף in verse 20 is unique within Isaiah, and rare outside; both חוא and מכמר are, strictly speaking, *hapax* forms. A very similar word to the former—חא—appears in Deuteronomy 14:5, and one similar to the latter—במכמריו—in Psalm 141:10, but neither has the same sort of imagery as that used here. The rarity is utilised by Alexander (1992: II p270) to explain the extraordinary translation of these words in the LXX as 'a half-cooked beet'. Two words from verse 21 are rare within Deutero-Isaiah, with שר otherwise appearing only in 49:26 and י" in 55:1. The use of י" in 55:1 seems best understood as a symbol of the good things of life that are to be available in the new kingdom. There is no basis for making a connection to 51:21.

A good deal of this vocabulary is necessary for the imagery being developed in the verses, imagery that overall is common within the Hebrew Bible. That it is infrequently employed within the book of Isaiah is in itself hardly worth comment; that they are unusual makes it a little harder to make clear connections with the rest of Deutero-Isaiah. At the same time, there does not seem to be any implication that the passage is therefore of a radically different provenance to the rest.

4.4.1.3 Summary

The overall effect of these observations is that the pericope contains some standard imagery, described and amplified through some unusual and distinctive vocabulary. With connections to Jeremiah, First Isaiah and Lamentations it would be unacceptable to suggest any sense that this is unparalleled imagery. What seems much fairer is to emphasise the results from a poetic point of view. Far from being stilted in his choice of words, Deutero-Isaiah is revealed as a word-smith with an original flair, or so it seems from the somewhat limited range of texts at our disposal. Attention can now turn to the detailed study of that poetic flair.

4.4.2 Past Punishment

4.4.2.1 Rouse yourself Jerusalem!

*Rouse yourself, rouse yourself!
Stand up, Jerusalem...(verse 17a).*

In contrast to the qal forms found in 51:9 and 52:1, עור appears here in the hithpael, which brings the connotation that Jerusalem is to rouse herself. Of course, there is a further (and very significant) difference in the fact that the addressee of the first use was the 'arm of Yahweh', whilst this and the next use are addressed to Jerusalem/Zion. The verb that had initiated the appeal by the people to Yahweh is now turned back on them: you also must get going! The three uses of עור show clear intensification of the appeal as it is applied to Jerusalem. First, the same verb and noun (לש and

לע) that were used in 51:9 to appeal to the arm of Yahweh are applied to Jerusalem in 52:1. It would seem that Jerusalem has strength she was unaware of. Second, the verb קום is used in both 51:17 and 52:2, both times applied to Jerusalem. This emphasises the urgency of the situation, and the reality of their new context. The time to view themselves as victims has past, as the following verses will explain. I hesitate to label such a progression a 'trajectory'. At the same time, though, it does not contradict the concept of the trajectory, since there is forward movement and development of a motif. It does lend support to the idea that the text also includes subsidiary progressions that work in tandem with the trajectory, and so clarify its movement and focus.

The appearance of ירושלם here is very important since this is its first appearance after the chapter 49 watershed, and the first of a string of appearances over the next chapter and a half. The pattern of appearances of the names ציון and ירושלם has been significant for many proposals about the overall structure of Second Isaiah.⁷⁴ The relative infrequency of these names in 40:12-48:22, contrasted with their frequent use in 49-55, prompted various ideas of structural references. In fact, whilst the structural proposals tend to say that chapters 49-55 are connected with the terms, it would be more correct to say that it is only Isaiah 51:1-52:9 that is distinctively connected with them. Only the use of ציון in 49:14 falls outside the area in view within this thesis. The point is not a false claim to the exclusive use of ירושלם and ציון within 51:1-52:12, but that there is a huge concentration here that is *not* seen in the rest of 49-55. There are but six scattered uses of these two names within 40:11-50:11 (and their absence after chapter 52 until ציון in 60:14), but a total of five uses of ירושלם and seven of ציון within these twenty-two verses (51:1-52:9). Nor are the words being used in continual parallelism that might distort the figures here: it is only in 52:1-2 that we find parallelism between the names.

Previous studies have deemed this connection to be of sufficient concentration to warrant the claim that 40:1-11 was related to chapters 49-55. I would suggest that the argument needs to be refined: 40:1-11 is in fact intimately related to 51-52, not 49-55. As a clarification of some previously accepted ideas this carries a great deal of weight in its favour.

4.4.2.2 The cup of his fierce anger

*...you who have drunk from the hand of Yahweh
the cup of his wrath,
who have drunk the bowl^a of staggering
to the dregs (verse 17b).*

a The second use of כוס has been deleted as an explanatory gloss of קבעת, in line with BHS footnote 17a, North (215), Westermann (238), McKenzie (120), Whybray (162), IBHS (§9.5.2.c), NIV and NRSV. There is much in favour of the excision: first, קבעת is a *hapax legomenon*; second, כוס has just been used in the paired colon; third, כוס is otherwise absent from Isaiah. For Dahood (1971: 341-42) and Watson (1972: 464 n4) the issue is settled by comparison to Ugaritic, where the same roots appear as a vocabulary pair

⁷⁴ Two notable examples are from Liebreich (1956 & 1957) and Stassen (1991).

without the repeat. Clifford (166), Watts (208) and Motyer (414) support its inclusion, though with various convoluted arguments that fail to convince. Baltzer (365) retains it in his translation without any discussion of the possibility of excision.

In contrast to the standard uses of ׳ , the similarity of image between 51:17 and 40:2—she has received from Yahweh's hand double for all her sins—is striking and readily stands out. Whilst several of the verses that utilise hand imagery mention the possibility of punishment from Yahweh, these two verses are especially related since they indicate that there has *already* been punishment from Yahweh's hand. 40:2 mentions a double punishment, whilst 51:17 describes a cup of burning anger.

The fact that most of the words used in the rest of verse 17b to describe the cup and its effects are unusual in some way within Isaiah, and yet standard for the Classical Hebrew situation, has already been discussed. The first participle of verse 18, לִּנְיָ , needs careful consideration, however, since the other two uses are in 40:11 and 49:10. At first glance, these other uses of לִּנְיָ seem to relate well together but are independent of this example. Both have Yahweh as the subject of the leading, whereas in 51:18 it is the *absence* of a guide from Jerusalem's offspring that is the topic. A connection can be established, however, once chapter 51 is seen as a restatement of the situation that prevailed prior to the announcement of comfort seen in 40:1-11. Because Jerusalem has lacked a guide from the sons she bore, Yahweh will himself act as her guide. The three verses are very much of a piece and, whilst the allusion is not exactly on the surface, the same idea is being expressed in different ways, and yet with the same basic vocabulary.

4.4.2.3 The failure of the guides

*There is no one to guide^a her
from all the children she has borne;
there is no one to take her by the hand
from all the children she has raised (verse 18).*

a LXX translates as παρακαλων—Hebrew, לִּנְיָ . North (215) suggests that this is a simple misreading and that the MT provides a much better parallel in the matching colon. Though another example of לִּנְיָ would be welcome to the general argument of the thesis, there is little basis for accepting it.

The reappearance of the word ׳ in verse 18 is largely an essential aspect of the imagery being employed. In unwitting acknowledgment that this image has no parallel in the Old Testament, Dahood (1958: 44), Whybray (163) and Clifford (171) cite a Ugaritic text,⁷⁵ in which one of the qualities of an ideal son is that he

takes [his father] by the hand when he's drunk,
carries him when he's sated with wine.

Yet there could hardly be a stronger contrast between this use of ׳ and that found in the previous verse: a shift from a hand containing a cup of wrath to a hand of comfort and assistance. The

⁷⁵ 'The Tale of Aqhar', I: 32-33, in ANET (150).

picture of children caring for their parents affects us with its delicacy whilst the declaration that such concern is lacking fails to provide a contrast to the brutality of the surrounding verses.

יָצַד is a predictably common word within Isaiah, and an essential part of the imagery. Spykerboer (1975: 172) makes a connection to the description of the downfall of Babylon in 47:9 through the imagery, here and in v20, of the loss of sons.⁷⁶ Along with many other reversals described in this passage, we see here another instance in which, though Jerusalem's fate had run parallel to that predicted for Babylon, it will now be the reverse of her fate: a restoration and rebuilding.

4.4.2.4 Manifold calamities

*These two things have befallen you
—who will lament over you?—
devastation and destruction, famine and the sword—
who will comfort^a you?
Your children have fainted,
they lie at the top of every street
like antelope in a net;
they are full of the wrath of Yahweh,
the rebuke of your God (verses 19-20).*

a MT reads אֵיכָאֲנִי־יִנְחֶמְךָ, which would be translated 'how can I console you?' BHS notes that 1QIsa^a reads יִנְחֶמְךָ מִי, which is a much better companion to the parallel colon. Watts (209) lists those Versions that utilise the alternative text, North (215-16), Childs (400) and Baltzer (365) supporting the change.

Moving into verse 19, the text returns to the contents of the chalice of wrath. There is a strong basis for proposing that this is a further part of the reversal of Babylon's fate, and a connection to chapter 47. Lady Babylon will suffer two calamities (47:9), the same fate as has befallen Jerusalem. Even so, there is a strong dose of poetic license with the use of the word 'two-fold', since there are actually four calamities listed, not two.

The list invites comparison to Jeremiah 15:2-5, where there is a very similar listing of four calamities.⁷⁷ However, only two of the terms are common to the two lists, חֶרֶב and רָעָב, a standard pair often used by Jeremiah. Indeed, because of the frequency with which this pair of terms appears in Jeremiah—in strict accuracy, the two often appear within a trio, a trio never found in Isaiah—the only definite connection that can be substantiated is that the *number* of items of calamity listed in each is identical. There is a case for viewing this four-fold list as only two items each expressed in some sort of parallelism.⁷⁸ However, given that a vav connects each of the three terms that follow the first in verse 19b it is difficult to substantiate a claim of parallelism. Investigation of the individual terms used to describe the calamities rapidly suggests that this list is most unusual. They never appear again as a quartet within the entire Hebrew Bible, and whilst they all appear (fairly frequently)

⁷⁶ See also Biddle (1996: 129 n19).

⁷⁷ Sommer (1996: 176 n42, 1998: 234 n91).

⁷⁸ McKenzie (124), Whybray (163), Motyer (414) and Brueggemann (133).

in Isaiah 1-39, there are no examples of paralleling between them. The best that can be found is scattered pairing.

This confusion of numbers may provide a basis for a connection to Isaiah 40:2, where Jerusalem's punishment is said to have been 'double'. The fact that there is an insistence on only two calamities at both points in Isaiah where they are quantitatively defined suggests that there is a strong 'tradition' within the Isaiah texts. Kiesow (1979: 96) approaches the problem by relating the doubling to the parallelism used to describe the cup of wrath in verse 17 with a specific link to 40:2 as an important aspect of the over-multiplication of calamities here in verse 19. Thus, even though there is not a vocabulary agreement between 40:2 and 51:19, there is a strong connection of the number of calamities involved, one that is strong enough to insist on its version even in the face of a longer list of calamities.

The sixth use of the verb נָחַם in Deutero-Isaiah makes a contrast to the other piel uses. Whilst 49:13, 51:3, 12 and 52:9 all declare that Yahweh has already comforted his people/Zion, this verse sets a vital background to the other declarations: Jerusalem was not experiencing comfort since her sons have failed her (v18 and 20). This therefore provides the reason for the emphasis elsewhere that comfort will come, and has come, from Yahweh and Yahweh alone. Within the overall trajectory, these statements do not make a *temporal* progression; the logic of each example is coherent, however, and the unexpected appearance of the statement that comfort was lacking before Yahweh's intervention strongly reaffirms the overall thrust of this vital topic.

Without implying anything for the provenance of verse 18, the repeat of נָחַם in verse 20 makes a strong connection within this sub-section of the pericope. The verse continues to link to the opening image by repeating נָחַם, thereby explaining the lack of support for Jerusalem. The verb root נָחַם is also used in 40:2, though initially it might seem that there is a different slant to the use. In 40:2 there is the idea that Jerusalem has now *fulfilled* the term of hard labour imposed upon her, whilst here in 51:20 the sons are *filled* with the wrath of Yahweh. On the other hand, the common verb root indicates the closeness of thought in the Hebrew, and it is possible to express the idea in a different way to bring out the connection. Jerusalem has suffered punishment, experienced by the 'sons', and that punishment has its origin as punishment from Yahweh. In one, the image is of forced service, hard labour; in the other it is through the less explicit image of a cup of wrath and incapacity. Thus it is not stretching matters to claim that there is a connection between 40:2 and 51:20 by virtue of the common vocabulary root, even if it is not a link that is part of the most explicit aspects of the relationship.

In addition to the earlier comments about the colon in common with Lamentations, the use of וְיָחַם in Isaiah provides a further connection to the prologue. Though the overall image in 33:7 is slightly different to that found in 51:20, these lines have been seen as 'providing part of the negative

background which 40:1-11 will reverse'.⁷⁹ Since 51:19-23 inhabits much the same chronological situation—discussing the problem that is first addressed in the prologue—it is not surprising to find common elements with 33:7-8 here.

4.4.3 Punishment no more

Verse 21 marks a turning point in the thought of the pericope. Over the next few verses, much of the imagery already heard will be repeated (often through identical vocabulary) but with a new slant on its message. In the face of what might seem to be an excessive repetition of the earlier phrases, the rhetorical effect is to make an emphatic emphasis upon the certainty of the events described whilst also indicating the comprehensive nature of the shift. Although these are described figuratively, the careful repeat of the phrases from verse 17 serves to state categorically that Jerusalem's punishment has come to an end: *all* aspects of it have been passed to the oppressors.

Whilst Jerusalem has been encouraged to rouse herself and to get up, it is not yet clear why she should bother to do so. Thus far there has been only the description of the depths of punishment she has received from Yahweh's hand; multiple punishments that she has endured without the support of those she could have expected support from. Now the message turns to something more positive in its tone and attitude, at least from Jerusalem's point of view. The repeated vocabulary stresses a connection between Jerusalem's experience and that about to be inflicted upon her oppressors.

4.4.3.1 Yahweh defends his people

*Therefore hear this, you who are afflicted,
who are drunk, but not with wine:
Thus says your Lord Yahweh
your God who pleads the cause of his people (verse 21-22a).*

After the opening statements in verse 21 that describe Jerusalem as the afflicted one, the message of encouragement begins with Yahweh's declaration that he is on their side: he is the one who contends *for* them, not against them. This declaration is somewhat of a surprise, though, for it is more frequent to hear that Yahweh has a case *against* his people, since they have broken the covenant (c.f. 3:13, 27:8, 41:21 and 57:16). In Deutero-Isaiah this often takes the highly distinctive form of a challenge to the people to bring a case against Yahweh, and to rapidly move to a challenge to the idols that the people have falsely trusted in. Yet, as a contrast to this, there is also the idea that Zion has a case against the nations that have oppressed her, and she looks to Yahweh to act on her behalf in these situations (c.f. 34:8, 41:11, 49:25 and 51:22, and by further extension, by indicating that Yahweh will act as a defender, in 19:20).

Two aspects of verse 22 make a direct contact to the first two verses of chapter 40. First, the

⁷⁹ Williamson (1994: 234).

combination of אֱלֹהֵיךָ and עִמּוֹ is highly reminiscent of אֱלֹהֵיכֶם and עִמִּי in 40:1. A similar pairing appeared in verse 16, and was discussed above. Suffice it to note that this very distinctive and unusual clumping of paired suffix forms is strongly indicative of the emphasis of the covenant relationship being placed by the text on this point. And it is a point that was first made in 40:1.

Second, in 40:2 it is said that Jerusalem יְרוּשָׁלַיִם 'has received from the LORD's hand...', whilst here in 51:22 Yahweh states לִקְחָתִי מִיָּדְךָ, 'I have taken from your hand (the cup of wrath)'. Though the phrase is apparently idiomatic in Classical Hebrew (see comments *in loc.* on 40:2), the overlap of imagery, along with the absence of the image in the intervening chapters or anywhere else in Isaiah, is very notable.

4.4.3.2 Suffering and brutality

*...your tormentors,
who have said to you,
'Bow down, that we may walk on you';
and you had to make your back like the ground
and like a road for them to walk on (verse 23).*

The pericope ends by describing sufferings typical of those suffered in warfare: Watts (213) is either being squeamish or existing in a state of denial in suggesting that the trampling described in this verse can only be figurative. North (217) cites Joshua 10:24 and Zechariah 10:5 as verses that might relate to this description, to which could be added Miscall's cross-references (122) to Isaiah 10:6 and 26:5-6. Thus it seems surprising that among the commentators only Smart (183) and Lack (1973: 183) explicitly suggest that this passage (and the whole of v19-23) could be a reference back to the experiences in Jerusalem during the Babylonian attack of 587BC, which seems an eminently sensible connection. Motyer (413-15) relates it to the Exodus. This suggestion, however, seems to stretch the imagery, since it reads the descriptions here in 51:23 as nothing more than general references to oppression. That it might describe the Israelites' experiences during the exile also bears consideration, but other factors seem to suggest that the exile itself was not especially onerous. Certainly there are indications that the Israelites were reticent to return to Israel and were happy to remain in Babylon.

Most uses of עָנִי in Isaiah refer to the poor as the oppressed ones, though it is used in a distinctively different way in 51:11 and 54:11 since it is applied to Jerusalem. Gillingham (1988: 17) notes that עָנִי can be used in the Psalms of the 'physical affliction of the whole nation...the physical poverty of the nation oppressed by enemy nations'. Wheeler Stone (1996: 86) feels, however, that rather than interpret עָנִי as a generalised physical affliction (or spiritual quality) it should be taken as a reference to rape. In theory, at least, this is possible: in BDB (776), there are two meanings under עָנָה^{III} for the piel, the second of which is euphemistically defined as 'to humble a woman by cohabit[ation]'; Lisowsky (1097), under עָנָה^{II}, lists an identical group of verses with the translation 'to weaken, to ravish'. While this would be the only example of the adjective functioning in this way, if it were the sole occasion in the Hebrew Bible in which violation imagery were used then it would probably be

more likely that this is a general term for affliction rather than a specific term. Since there are several more examples over the next few verses the possibility that this is a reference of specific nature is increased. Its use in Lamentations 5:11 certainly appears to provide strong evidence for her case. Though the idea does not seem particularly explicit at this point, through the imagery of 51:23 and 52:1 it will become much clearer.

To take the issue further, the possibility that these descriptions of affliction and distress may be poetic rather than literal needs to be addressed. That this vocabulary may have been used at least occasionally with little objective content seems highly likely: Croft's suggestion (1987: 64) that *וְאֵינִי וְאֵינִי* in Psalm 40 is an empty metaphor seems very pertinent and applicable to this section. Yet whilst it is not impossible that hyperbole plays a part in some descriptions, the general tenor of Lamentations and other texts such as Psalm 137 suggests that the razing of Jerusalem was far from pleasant, and rape seems all too likely to have been an aspect of it. A pivotal part of Wheeler-Stone's case is the interpretation of *עָבַר*, 'pass over' or 'pass through', used twice in verse 23. She cites (1992: 86) its use in Job 21:10 as a parallel example, though that is the solitary example of the piel form in the Hebrew Bible and not a qal form as is found here. Yet the verb has already appeared earlier in Deutero-Isaiah (specifically in chapter 47) to refer to walking or wading through water. This use in Isaiah 47:2 is especially curious since it specifically mentions water and yet is surrounded by imperatives that describe undressing. Several commentators read 47:3 as a description of rape and abuse,⁸⁰ North (171) providing a cross-reference to Leviticus 18:6-19 and its continual use of piel *גָּלַל*, as here in 47:3, to refer to sexual intercourse.⁸¹ Whilst other commentators read the imperative 'to undress' in 47:2 within the context of preparation for manual labour there should be no mistaking the reduction in clothing that is demanded there.

On this point I cannot agree with Goldingay (1996: 224-25) on the interpretation of 'exposure of someone's nakedness'. I agree with him that this is a metaphorical description of something, a euphemism that would not be taken literally. However, to provide a list of terms that more accurately describe rape does not reduce one bit the possibility that this phrase is still a figurative way of describing the sexual act. That Leviticus 18 describes non-forcible intercourse seems probable, but this does not in any way lessen the possibility that the verb can also be used to refer to rape as an act of war. Far from the phrases in 47:3 being explicable as

in having to expose herself in order to fulfil her domestic duties, Ms Babylon will draw attention to the disgrace that is involved in the entire process of her humiliation (225)

these verses describe a two-fold disgrace: menial domestic duties *and* sexual slavery.

Further evidence comes from the use of *בָּוֹא* in 52:1. With seven examples in the Hebrew Bible of this

⁸⁰ McKenzie (92), Whybray (120), Sawyer (1989: 91), Franke (1994: 115) and Magdalene (1995: 331).

⁸¹ Supported by Baltzer (270).

verb having the sense of a sexual relationship,⁸² this use is quite possibly something other than a prosaic description of the soldiers of pagan armies walking into the conquered city.

Though favouring the idea that this passage refers to rape—the accumulation of terms that *might* refer to it suggests that the overall picture *does* refer to it—the principle concern of this thesis is not unduly affected by the decision. Some form of brutal and degrading treatment is envisioned both here and in the opening of chapter 47, and the idea that the punishment experienced by Jerusalem will now pass to Babylon is the consistent attitude of the text.

4.4.4 Summary: trajectories in verses 17-23

To summarize, this passage has been presented as a restatement and expansion of 40:1-2. With the statement that punishment has been received from Yahweh's hand, and that it is a double punishment, a clear connection is made. This is not a trajectory, but part of the reiteration of the opening that combines with the trajectories to bring the sense of closure found in these two chapters. The reappearance of the name *ירושלם* adds to this connection whilst also being part of the trajectory that will come to a terminus in 52:10. The subtle word play with the verb root *מלא* and the combination of *אלהיה* and *עמו* add to the connections. Finally, this does not exhaust the connections to the prologue. The image that Yahweh will lead the people found in 40:11 is also seen in 49:10 and explained here by the *lack* of leadership for Jerusalem.

That most of these are not trajectories but restatements in no way detracts from the thesis. What will become apparent as chapter 52 is investigated is that the content and concerns of the prologue are now being restated, almost in the same order in which they appeared in that earlier text. The primary focal point for the trajectories is 52:7-10, but the connection will be most readily seen through this expanded and enhanced repeat of the prologue. Previous commentators have been aware of the importance of 52:7-10 as a companion piece for the prologue; this analysis is revealing the equal importance of the rest of chapter 52 *and* chapter 51.

4.5 Isaiah 52:1-6

4.5.1 Verses 3-6 within Isaiah 51-52

Moving still further through the text, the next pericope displays significant textual problems that need to be evaluated prior to the consideration of the text itself. These few verses seem to contain every possible problem that might be found in Hebrew prophetic texts. The style appears to collapse totally—at best it could be called 'wooden'—with ponderously repetitious phrases, poor or absent parallelism and a content that is often seen as irrelevant and time-wasting. Opinions are divided on whether or not these verses should be viewed as poetry or prose. In BHS, RSV and NRSV

⁸² Listed by Wheeler Stone (1992: 86 n3) as Genesis 38:8, 9, Deuteronomy 22:13, Judges 15:1, 16:1, 2 Samuel 12:24 and Ezekiel 23:44. Of these, only Judges 15:1 seems a suspect example.

they are printed as prose,⁸³ NIV treats them as poetry but produces a section where there is almost more blank space than text, so fragmentary is the effect of the poetic layout.⁸⁴ Even though nearly half of Watson's nineteen criteria (1984: 44) for distinguishing poetry from prose can be found (to some degree) in the passage, what parallelism appears is somewhat variable in quality, and is commonly totally absent. As Clifford dryly notes (171), these verses 'do not use the parallelism otherwise met with in Second Isaiah,' which makes quite a contrast to Motyer's claim (417) that the passage is written in 'Isaiah's vigorous free verse style'.

Ordinarily the repetitions found within the unit could be taken as a sign of cohesion; here, with the profusion of lines that are usually found as the prophetic indication of Yahweh's direct message, the effect seems to be one of hampering the poetic flow, and certainly not one of enhancing it. Thus it is hardly surprising that this collection of problems has led most commentators to excise the verses as a gloss best eliminated so that we can move on to the heady words of verses 7-10(12).⁸⁵ To Hermisson (1989: 301), 'für den sprachgewaltigen Deuterojesaja kommt dieser stammelnde Text auch konzeptionall nicht in Betracht'. He feels that they have made a clumsy variation on the idea of money-less purchase found in 50:1 and relegates them (311) to the last of the redactional layers—labelled simply 'Übrige Texte'—he proposes for chapters 40-55. Miscall (123) notes that this is one of the few glosses, and possibly the only one, that he is willing to recognise in the text of Isaiah. Certainly the reuse in verse 5 of 𐤏𐤍𐤏 (from verse 3) suggests the idea that this historical survey is intended as a expansion and explanation of the opening declaration.

Rather than delete the entirety of verses 3-6, an alternative approach would be the possibility that at least a part is original.⁸⁶ In support of the retention of verse 3, Goldingay (ICC) notes how a parallel structure is generated if it is grouped with the first two.

1aba	summons to Jerusalem to wake up
1bb	reasons: '𐤏 plus yiqtol verbs
2	summons to Jerusalem to stand
3	reasons: '𐤏 plus yiqtol verbs

Table 4.5 Structure for Isaiah 52:1-3 (Goldingay)

The inclusion of the prophetic declamatory tag 'כִּי כֹה אָמַר אֲדֹנָי יְהוֹה' (verse 4) *within* the structure (rather than at the start of one) has already been noted in 51:22 and should not provide

⁸³ Commentators who provide their own translation and who lay these verses out as prose include North (63), Westermann (248) and McKenzie (121-22).
⁸⁴ Commentators providing a translation as poetry include Clifford (167-68), Watts (214), Baltzer (369) and Childs (399). Smart (189) notes that Torrey provides a poetic rendition by adjustments to the text, but such an approach as this seems to encounter the problem of the 'incompetent redactor' too strongly to be an acceptable approach.
⁸⁵ North (219), Westermann (248), McKenzie (127), Stuhlmüller (1970: 14), Whybray (165), Kiesow (1979: 97), Clifford (171) and Miscall (123).
⁸⁶ McKenzie (127), Willey (1997: 115).

reason to reject this proposal. Korpel and de Moor (1998: 543) note that the excision of just verses 4-6 makes for a very balanced text for 51:9-52:12.

In summary, though this thesis has ordinarily not been concerned with the questions of origin, the issues surrounding these verses require an exception to the rule. At the very least, it seems that verses 4-6 are somewhat later than the surrounds, and that they produce a distortion of the structure. They appear to be an awkward expansion of the ideas in verse 3, and on this occasion they will be overlooked in the analysis.

4.5.2 The city restored

4.5.2.1 Zion Poems

Though it comes at the end of the section, the phrase 'daughter Zion' in 52:2 means that 51:17-52:2 has often been linked in with a series of texts within Isaiah 40-66 that address the city in feminine terms, often utilising the structure 'daughter city [name]': 47:1-15, 49:14-26, 51:17-52 and 54:1-17 within Deutero-Isaiah; 57:6-13, 60:1-22, 62:1-12 and 66:6-13 within Trito-Isaiah.⁸⁷ Biddle (1996: 133) reads these as two sequences in which there are connections between the ordered pairs 47/57, 49/60, 51/62 and 54/66, though he also notes (134) that the connections between the relevant sections of chapters 51 and 62 are far fewer than those for the other pairs. Of more use are his observations (131-32) on the ways in which many aspects of the punishment inflicted upon Lady Babylon in chapter 47 are reversed within 51:17-52:10 for Jerusalem.⁸⁸

Whereas in Isaiah 47 Yahweh directs Babylon to 'descend', to 'sit in the dust' (עפר), and to 'strip off' her robe (47:1-2); in 51-52 he calls upon Jerusalem to 'arise' and 'stand' (51:17), to 'arise' and 'dress' (52:1), and to 'arise' and 'shake off the dust' (עפר) (52:2).

Alongside these references are those from chapter 51 that act as parallels: 'these two things' from 47:9 and 51:19; the loss of sons in 47:9 and 51:18-20. And finally, there is the fact that the only two uses of 'daughter city' formula come in 47:1 and 52:2.

Biddle's other observations demonstrate that these poems are a strongly inter-related group, one that is worthy of a trajectory study in its own right. It also illustrates the complexities of studying the overall development of themes and trajectories, for within the canonical book of Isaiah, this group of texts clearly over-runs the divisions into authorship sections.

⁸⁷ Follis (1987). Further studies on (at least some of) these texts come from Sawyer (1989), Biddle (1996) and F.W. Dobbs-Allsopp, *Weep, O Daughter of Zion* (Biblica et Orientalia 44, Rome: Pontifical Biblical Institute, 1993).

⁸⁸ Also noted by Hermisson (1989: 305), Motyer (416), Darr (1994: 177), Goldingay (1996: 220), Willey (1997: 167-70), Baltzer (369) and Childs (405).

4.5.2.2 The Holy City

*Rouse yourself, rouse yourself,
 put on your strength,^a O Zion!
 Put on your beautiful garments,
 O Jerusalem, the holy city;
 for the uncircumcised and the unclean
 shall never again enter you.
 Shake yourself from the dust, rise up,
 take your seat^b Jerusalem;
 undo the bonds from your neck,
 O captive daughter Zion! (verses 1-2).*

a North (218) reports the proposed alteration of עֲזָרָה to עֲדָיִם, your ornaments, but without listing who made the proposal. Though it makes a much more effective parallel with the immediate surroundings, the connections with 51:9 are far too strong to support the change and the MT must be maintained as a harder reading.

b The issues concerning שֹׁבֵעַ are discussed at some length below.

Chapter 52 begins with a repeat of the opening of 51:9—the structural implications of which were considered at the beginning of this chapter. The effect, however, is quite different, for in 51:9 what had been an appeal to the arm of Yahweh to take action on behalf of the people is now an order to those people to take action. In this context, the different emphasis placed upon עָזֶה deserves consideration for the change in the subject addressed by these imperatives is so radically different as virtually to create a new image. When discussed under 51:9, עָזֶה was seen primarily as an attribute of God, either as a direct description of him or an indication that human strength comes from God. Given the predominance of the idea that Yahweh is the source of all strength we can be sure that 52:1 does not suggest that the people should be ‘pulling themselves up by their own bootlaces’ or merely applying positive psychology to themselves. This strength is something that can be taken on, not that comes from within: an idea emphasised by the use of לִבָּשׁ. Yahweh gives his city the strength it thought it lacked (c.f. 40: 27-31).

There is also a level of irony in this verse. The people believed that it was the arm of Yahweh that had to put on the strength and defend them, but Yahweh responds by utilising their words as a corrective of their attitudes: it is they who should be putting on the strength that has been provided for them. As yet, it is not clear what they will need the strength for; indeed, the imagery continues with a parallel statement that seems confined to the fashion world rather than righteous action of any sort.

Though an extremely common word within Isaiah as a whole, this is the first and only use of עִיר within these two chapters. More surprisingly, this is the only time in Isaiah that the name Jerusalem is directly connected to this noun: though almost half of the uses *refer* to Jerusalem, this is the sole use of them together. Of greater import is the pattern of biblical use for the phrase ‘holy city’—in Isaiah 48:2, 64:9, Daniel 9:24, and in Nehemiah 11:1 and 18—all but Isaiah 64:9 referring directly or

explicitly to Jerusalem. Isaiah 64:9 provides a plural form. Perhaps this can be seen as a part of the trend in Isaiah 56-66 to 'democratise' the key ideas: no longer a servant but servants; not just one holy city, but a nation of holy cities. Typical datings for Daniel and Nehemiah would give priority to Deutero-Isaiah for the first canonical use of the phrase, indicating that it is exilic/post-exilic in dating, which initially seems surprising. Given the attitudes displayed in Jeremiah 26, for example, it would not be surprising if the phrase were found in the pre-exilic context, yet it is strangely lacking there. The phrase 'holy mountain' was probably pre-exilic in origin—it is common throughout the Prophets, where there are twenty four examples, with seven in Isaiah. Of those seven, though, only 11:9 has any possible claim to be pre-exilic, since the other six are in Trito-Isaiah and 27:13. There remains one further example in the Hebrew Bible, that of Exodus 19:23, where Sinai is described as holy. A transfer to 'holy city' is unremarkable in and of itself, except for the implications that it happened only at a late stage of Israelite history.

Overall, this appears to imply that the phrase had not been in use prior to the exile, which might also be an indication of an awakening awareness that it is only a *holy* city that Yahweh will protect. This in itself would link into the issues involved in chapters 36-39, the history of the defeat of the Assyrians being used to contrast the lack of defeat of the Babylonians.

The imagery of 'coming into' was discussed earlier. An alternative possibility to the ideas discussed previously is that it is not being used euphemistically, but to declare a future restricted entry to the city. There are no other examples of the pairing of עִיר קֹדֶשׁ and טִמְאָה in the Hebrew Bible. Furthermore, it is an unusual pairing since it brings together terms from two different categories: 'holy and profane antithesises Israel and other peoples; cleanness and stain is an antithesis within Israel'.⁸⁹ Yet, though there are examples of the former being used of Israelites, it is only in relationship to their impending circumcision;⁹⁰ the typical use is as a statement of disgust towards foreigners.⁹¹ And this itself is at odds with the generally positive attitudes to Gentiles found in Deutero-Isaiah. Whilst there therefore seems to be some merit in reading the term as a reference to Israelites who are uncircumcised of heart, there also seem to be grounds for the idea that the Gentiles who will be accepted will have willingly undergone circumcision. Ritual uncleanness is a much more widely used image in the Hebrew Bible, and one used primarily of Israelites. Within the book of Isaiah, the double appearance of טִמְאָה in 6:5 indicates its potential significance for the book as a whole, even though it only appears after that (in chapters 1-39) in 35:8, a verse that quite probably *post*-dates Deutero-Isaiah and is dependent on his work.⁹²

The concept of uncleanness is so fundamental to cultic ritual that any study of it rapidly moves way beyond the boundaries of this work. Of particular interest in this verse is the way that the concept of ritual exclusion is extended beyond the mere temple precincts and buildings to the entire city.

⁸⁹ Goldingay (ICC).

⁹⁰ Genesis 17:14, Joshua 5:7, c.f. Exodus 12:48.

⁹¹ For example, Judges 14:3, 1 Samuel 14:6 and Ezekiel 44:7-9.

⁹² Williamson (1994: 211-15).

Uncleanness, as a defilement of potentially sacred objects, is being used as a restriction on the Israelites who may come into the city itself. This may therefore be the source material for much of Trito-Isaiah's concern for aspects of ritual and its observation. The 'Redeemed of the Lord' are those who will come to Zion, not those who exclude themselves by ritual impurity.

With verse 2, the previously mentioned connection to chapter 47 is again to the fore. In 47:1, Babylon is punished with the command to *על-עפר* *שבי*; now Jerusalem arises from the *עפר* of her completed punishment and must *שבי* on her throne. This is not the only possible reading of *שבי*, however: whilst it can indeed be read as a feminine imperative of *שב* it might also be the masculine singular noun *שב*, 'captivity'. Furthermore, coming immediately after the imperative *קומי* several commentators and translations have preferred the text provided in that BHS footnote—*שביה*, 'captive'.⁹³ Yet of all the reasons that might be given for a change, this one seems the weakest, especially in the light of Dahood's work (1958: 43-45) on Ugaritic roots.⁹⁴

Replacing *שבי* with *שביה* creates weak parallelism due to the confirmed use of the word in the parallel bicolon 52:2c-d. Such repetition is not without precedent—North (218) lists the repeat of *לבשי* in Isaiah 52:1 and of *מבשר* and *משמיע* in 52:7, whilst the consistent use of immediate repetition of imperatives throughout this section makes it a veritable characteristic rather than an anomaly—and is an obvious way of emphasising the word and the image.⁹⁵ However, given the lack of textual support for such a change, there may be little basis other than a supposed clash of images for the alteration.

Reading *שבי* as the masculine noun, Adele Berlin (1985: 41-44) uses this as an example of morphology-based gender-matched parallelism (with *שביה* in the next bicolon).⁹⁶ Such pairs have been found in the early verses of chapter 51, with the shifts between *צדקה/צדק* and *ישעה/ישע*. Long before Berlin's proposal, Alexander had noted (1878: 273) that maintaining *שבי* produces a mismatch of genders between it and the feminine imperative *קומי*.⁹⁷ Berlin counters this by suggesting that the interests of the morphology over-ride the needs for grammatical accuracy. But this argument is itself problematic, for it seems to betray a lack of awareness of significant differences between English and most other languages. When a speaker fails to match correctly genders between noun, adjective and verb the result is literally a cacophony, a far from pleasant experience for native speakers.⁹⁸ If it really is correct to suggest that *שבי* should be maintained, Berlin must find an explanation for the poetic significance of a sound that would be interpreted (at least initially) as

⁹³ North (218), Westermann (247, though the translation of the text on p239 follows MT), McKenzie (121) and NRSV.

⁹⁴ Supported by de Waard (1997: 191).

⁹⁵ Watson (1984, 279).

⁹⁶ Note also the comments from Watson (1994: 226-28).

⁹⁷ See also de Waard (1997: 191).

⁹⁸ This observation grows primarily from my experiences learning Romanian. Having generated my own share of mistakes I was interested to note (towards the end of my two years there) that I too was finding it painful to hear less-fluent missionaries 'crashing gears', as it were, when failing to match genders.

incompetence. She states (1985: 44) that 'the case for poetic significance cannot be proved....: most parallel terms are not chosen for grammatical reasons, but because they are lexically associated'. This, however, is not sufficient.

If read as a verb, there are different rhetorical effects to be noted. Motyer (416 n1) finds a pun derived from the opposite meanings found in these similar words. Watts (210) cites 1 Samuel 28:23 and 2 Samuel 19:9 as prose verses that use the two verbs with supporting text to clarify the sense intended by this apparently contradictory pairing. The parallelism is a play on the roots that provides a compact poetic statement of this image of restoration to a throne, a suitable image of reversal for Jerusalem/Zion's state. Thus, there seems no basis for changing the text in any way.

4.5.2.3 Captivity

*Shake yourself from the dust, rise up,
take your seat Jerusalem;
undo the bonds from your neck,
O captive daughter Zion! (verse 2).*

Whilst there was debate over שָׁבָי in the second colon of verse 2, שָׁבָיָהּ in the fourth colon is not disputed in any way. Though this is the only use of the feminine form, masculine שָׁבָי also appears in 46:2, 49:14 and 25. With מִסֵּר, which is also found in 42:7 and 49:9, this appears to form a potential topic on the subject of captivity, though not a topic that is sufficiently common to delineate a trajectory.

Even so, an investigation of the progression of thought in Deutero-Isaiah proves informative. Perhaps the most striking aspect of this topic is that the identification of the captives and their liberators shifts through the book: those who were captives will be freed, and vice versa. So in the initial reference (42:7), the servant is commissioned to bring freedom. There is, however, a significant degree of ambiguity about this verse, with three possibilities. Firstly, that either Yahweh or the servant could be the subject of the imperatives. Related to this is Van Winkle's idea (1985: 452) that the verse refers to the servant as Israel at this point, reading Israel as the addressee through a comparison of 41:13 and 42:6. Secondly, that either Israel could be potentially the beneficiary,⁹⁹ or there could be a continuation of the reference to Gentiles as the recipients. Thirdly, Whybray's contention (75-76), that the passage addresses Cyrus, therefore reading the reference to captivity as that of the Israelites in exile and Cyrus as their political liberator. Such a reading, however, seems to rely too much on reading later developments back into the earlier text rather than allowing a rhetorical thrust to arise from the gradual clarity and shift that we are discovering in the book. Watts (1987: 119) also reads the passage as an address to Cyrus. Laato (1992 *passim*) distinguishes carefully and usefully between the Servant and the Cyrus passages, noting that the parallels and similarities should not lead to a confusion between the two.

⁹⁹ North (112), though with awareness that it might be a reference to the nations; Laato (1992: 77).

By preference, the servant forms the most natural subject of the imperatives, which are all linked by a lamed, the lamed having been used in the last colon of verse 6. It also seems most likely that in fact the Gentiles are still in view here: thus far in Deutero-Isaiah, the servant has been identified as Israel (41:8-9). Therefore, many commentators emphasise the spiritual aspect of that release: Smart declares (87) that 'the prisoners who sit in darkness...are certainly Gentiles and not Jews'.

The next passing reference to captivity comes in 46:2, which brings a very different feel since it is the Babylonian idol statues that are being taken into captivity. Besides the irony that Babylonian deities can be subject to captivity, something unthinkable of Yahweh, there is a subtle hint here of the idea that the fates of Babylon and Zion are to be reversed: Zion released, but Babylon in captivity.

With the next reference, in 49:9, there is ambiguity about who is being described as 'captives'. For Laato (1992: 85), 'the parallels indicate that 42:6b-7 and 49:8b-9a are addressed to the same collective group, Israel', and therefore any captives must be a different group, namely the Gentiles. Initially, this interpretation might seem to be far too bound up with general issues of the identity of the servant to be readily accepted. After all, with 49:6 the idea of the servant having a mission to Israel has been introduced, which leads to the circular argument that Israel has a mission to Israel. Smart (159) prefers a reference to Gentile nations in 49:9, primarily through the parallel to 42:6-7 but also from connections to 44:1-5. A solution to the impasse revolves around the awkward phrase **עַם בְּרִית**.¹⁰⁰ The overall biblical context for **עַם** would lead to the automatic reading as 'Israelites' unless told explicitly to the contrary. Yet that seems to be exactly what happens in 42:5-6, for in 42:5 it is put in parallel with a phrase that is much wider in scope and referent than Israel. Concluding his extensive discussion of the phrase, van Winkle states (1985:456) that

the most natural way to understand **עַם בְּרִית** in this verse [42:6] is that the addressee is to become an agent of salvation for the **עַם**. Since we have seen that **עַם** most likely refers to mankind, the addressee is to become an agent of salvation for mankind.

Thus Whybray's reading (141) of 'captives' as an explicit reference to the exiles in Babylon and their imminent release would seem to depend on special pleading.¹⁰¹ To the contrary, the captives are the Gentile nations.

Whatever the ambiguity in 49:8-9, the next reference in 49:24-25 is much less confused. Verse 24 is normally taken as a saying from the exilic people, describing themselves as captives. This brings about a fixing of the reference, which is also the case with 51:14 and 52:2. Jerusalem/Zion herself is held captive like a slave. Finally, 61:1 should be included, where both **שְׁבָה** and **אָסַר** appear, as the summation of the captivity/release topic within the book as a whole.

Smart (183) extends the discussion to include 66:5. If that is a valid connection, then not only is it one that extends outside the context of Deutero-Isaiah but one that also alters the perspective

¹⁰⁰ van Winkle (1985: 452-56).

¹⁰¹ See also McKenzie (108), Watts (1987: 188).

inherent in these chapters, by virtue of bringing in the idea of being persecuted and made outcast by one's own community.

In summary, this brief survey of the topic of captivity has not revealed anything that could be termed a trajectory. The references are too scattered for that. Indeed, with the ambiguities over who is meant to be captive the connection between them may be more insubstantial than has been implied. Yet it is still used as an image that strikes at the fundamental situation faced by the exiles: they are captives, but soon it is the captors that will be captives instead, and they shall be liberated.

4.5.2.4 Sold and redeemed for free

For thus says Yahweh:

*You were sold for nothing,
and you shall be redeemed without money (verse 3).*

By the addition of a standard prophetic legitimation phrase, the reason why Zion should respond to Yahweh's calls is now given. It will not be beyond Yahweh's resources to redeem Zion; in fact, Zion is somewhat insultingly told that she is not worth enough to need to be *bought* back. The adverb ללא describes a money-less transaction of goods or labour where the exchange of money would be expected.

Apart from 24:2, the only other use of מכר in Isaiah is in 50:1. Both verses indicate that Yahweh willingly sold the people. In 50:1b, the first use of מכר indicates that Yahweh was not forced into the sale because of bad debts. The next line indicates that he decided to sell the people because they were rebellious and sinful. 52:3 adds to this picture by stating that the goods for sale were of such poor value that they had to be given away! Hanson's citation (137) of Psalm 44:12 seems to capture the mood of this verse: Zion was sold for a pittance, an amount barely worth mentioning, effectively nothing.

Some commentators seem too keen to protect Yahweh from the consequences of his own actions. Motyer states (417), that 'the "sale" was not carried through to the point where money changed hands and the deal was finalized: it is open to the Lord to recover his property'. Motyer is not alone in this approach: Smart (189) states that 'God did not sell his people...and does not have to buy them back'. This requires the phrase 'you have been sold for nothing' to be read as 'you have not been sold'. However, none of the translations of ללא in BDB permits this line. Though similar to Motyer, Whybray (165) limits himself to the statement that it 'was not really a sale since Yahweh gained nothing from it'. From his study of 50:1 he feels that the verb would be better translated 'to hand over', in which case (149) 'the idea of a sale is absurd'. However, it seems that this literalistic approach is what is absurd. Obviously there was no money in the sale, but to say that this is not really a sale is to deny the sense of the words, and that Isaiah's hearers might have related correctly to it. Israel should not think so highly of herself to imagine that Yahweh got a good price for her! The call in 55:1 to 'you that have no money' may well be pertinent here.

Hosea's experiences with Gomer (Hosea 3:2) also come readily to mind on this point. It might also suggest that the Israelites, or at least some of them, had been sold into slavery on their arrival in Babylon, and were therefore well familiar with the idea of being deemed insufficiently valuable to be worthy of sale.

Further problems with this idea are provided by 43:3-4, where Yahweh declares that he will give a ransom for Israel. The images are, of course, different but to beg that as an explanation seems weak. Motyer (331) reads it as a reference to the original exodus, with verse 3 looking backwards and verse 4 forwards in time. This reading has the merit of separating Yahweh's actions on behalf of the people in the *current* situation from any way of describing his past actions—he has not left any contradiction between 43:3 and 52:4—but his reading of verse 4 takes him into the realms of eternal salvation, with the mention of verses such as John 3:16, Romans 5:8 and Isaiah 53. Be that as it may, it leaves the contradiction within Isaiah 40-55 untouched.

Whybray (83) makes no connection between the verses, looking to a historical fulfilment of 43:3 in Cyrus' reign (or rather that of Cambyses, who did conquer parts of Africa). He goes on to note, though, that

the concept is a highly poetical one intended to express the extreme lengths to which Yahweh will go for the sake of his people Israel. It would be wrong to subject it to a strict logical scrutiny.

On this we can agree with him. 43:1f. is the first passage in 40-55 to utilise the redemption image, but it is the only passage to give any hint of the things Yahweh would have to provide to effect the transaction. Returning to 52:3, instead of emphasising the non-exchange of money in the sale perhaps the ease of redemption should be emphasised. To say that no money is involved in the redemption is a statement of comfort and encouragement to these embittered people: redemption will not be a difficult task for Yahweh, one that can be accomplished as if without payment. Yahweh is nobody's debtor: the cattle on a thousand hills are his (Psalm 50:10), and the peoples of the nations are his to distribute at will. Israel's redemption is at one and the same time something that Yahweh is prepared to give anything for, and also something that will be of negligible difficulty for him. Each image contributes its own feeling for the overall picture, one that will be lost by applying these matters literally.

Following on from the previous discussion of לָאֵל, which occurred in 51:10, it should be noted that the use in this verse is highly distinctive in comparison to the rest of Deutero-Isaiah. Not only is this the only use of a nifal, but it is the only use of an imperfect rather than a perfect. Whilst these facts could well be used as evidence of redactional addition of these verses, they are quite understandable from the sense of the verse itself. The nifal keeps the focus throughout this unit upon God and his actions—it was he who sold the people, he who will redeem them—overall, God's people are inactive. The imperfect makes a contrast to the perfect from used for מָכַר in the preceding cola. A use of the 'prophetic' perfect would confuse matters when making a parallel to a

verb in the perfect already.

4.5.3 Summary

This brief sub-unit has a profound effect in the developing rhetoric of chapters 51-52 and the whole of Deutero-Isaiah. With the announcement that Jerusalem and Babylon will experience a reversal of their states, there is a clarion call to the audience to respond. The proof of the pudding is still in the eating—it is assumed that when first announced these words were anticipatory rather than retrospective in nature—but the words are designed to stoke up the enthusiasm of the beleaguered nation. And it is notable that they are called to respond. Though much of the activity needs to be understood in figurative terms, there is still the assumption that the people must be active in their response to Yahweh.

4.6 Isaiah 52:7-12

4.6.1 The Grand Conclusion

Turning finally to the study of this closing pericope, we need to acknowledge a curious result from the way this chapter has been organised. A consequence of the decision to study the text sequentially is the fact that the most important observations about the topics and trajectories in this pericope have already been made. Yet, it is in these verses that they make their biggest impact. The central claim of the thesis is that these topics trace a line that gathers momentum through chapter 51:1-52:3, only to reach their grand conclusion in 52:7-12. Thus, though there seems less to be said about these verses, it is not due to their apparently inconsequential nature. To the contrary, they are the lynch pin of the thesis, and the grand conclusion of so much that has gone before.

As with other pericopae, however, there are some preparatory issues to consider before the detailed study of the text. First, the proposal from Steck concerning the diachronic development of chapters 51-52; second, the similarity with Nahum 2.

4.6.1.1 Steck

It has been difficult to know where to introduce Steck's observations (1989a: 81) that strengthen the proposal that 52:7-12 acts as the focus of chapters 51-52. They could have been included at the start of this chapter, with the discussion of the overall structure of Isaiah 51:1-52:12. They have been held over to this point, however, since they are focused on 52:7-12.

Though his proposals are diachronically based, they indicate the depth of cross relationships that exist in the chapters. Having identified two separate layers of text—first, an initial core comprising Isaiah 47, 48:20-21 and 52:7-12; second, the 'imperatives poem' of Isa 51:9-10a, 17, 19-23, 52:1-2 and 54:1—he presents the connections that demonstrate how the latter was elaborated from the former, repeated here in tabular form.

Core text	Expansion	Connection
52:10	51:9-10a 51:17, 19-23	The text on God's intervention is intensified as a prayer, itself answered in the changes in Jerusalem's situation.
52:9	51:22-23, 52:2b	The redemption of Jerusalem expanded to present the home-coming as redemption (לְאֵל common to both).
52:9a	52:1	Rebuilding the city
52:7b, 8, 11	52:1a,b,	A purer and holier city
52:7b, 8b	52:1-2a	Enthronement language

Table 4.6 Cross-connections in 51:9–52:12 (Steck)

As always on questions of diachronic analysis, opinion is reserved on the concepts and issues involved. However, this set of connections readily indicates how the resultant text puts the key issues in the prime position at the beginning of each sub-unit, and that there is a snow-balling effect as the reader moves into 52:7-12. As Steck concludes (1989a: 81-82), 'Damit ist Jerusalem bereitet für die Vorlange, von denen der vorgefundene Text 52,7-12 spricht.' To this analysis a further idea can be added: that these topics have been of significant interest to the text from the opening in 40:1-11, and that many have been constantly referred to and developed in the intervening chapters. Attention has been drawn throughout the preceding discussion to this aspect; Steck's observations provide further evidence of the forward momentum generated throughout 51:1-52:12.

4.6.1.2 Relationship with Nahum 2

Look! On the mountains (עַל־הָהָרִים)
the feet of one-who brings good tidings, (רַגְלֵי מְבַשֵּׂר)
who proclaims peace (מְשַׁמֵּיעַ שְׁלוֹם)!
Celebrate your festivals, O Judah,
fulfil your vows,
for never again shall the wicked invade you (כִּי לֹא יוֹסִיף עוֹד);
they are utterly cut off (Nahum 2:1, NRSV).

...O Jerusalem, the holy city;
for the uncircumcised and the unclean
shall never again enter you (כִּי לֹא יוֹסִיף יְבֹא־בָךְ עוֹד).
...How beautiful upon the mountains (עַל־הָהָרִים)
are the feet of the messenger (רַגְלֵי מְבַשֵּׂר)
who announces peace (מְשַׁמֵּיעַ שְׁלוֹם).... (Isaiah 52:1-2, 7)

On the other issue to be considered here, there is undoubtedly more than a passing similarity between Isaiah 52:1-7 and Nahum 2:1-3,¹⁰² contra Baltzer (378). The matching vocabulary occurs as phrases that are used with identical intent, and so this connection can be regarded as quite distinctive, and without dispute. At the same time, this connection in no way undermines the trajectories under discussion. The notion of a trajectory explains how the text moves towards ever greater clarity on its key points. There is insufficient similarity between Isaiah 40:9 and Nahum 2:1 to

¹⁰² Willey (1997: 117), Sommer (1998: 82-84).

suggest a connection. Instead, knowing that this clear allusion will be used at the grand climax of the text, the earlier chapters can extract key elements from it that will shape the opening stages of the trajectory. Thus the combination of *הר* and *מבשר* in 52:7 readily recalls 40:9, but without the references to feet, and the prohibition on the entry of profane non-Israelites into Jerusalem, a connection to Nahum is not entertained for Isaiah 40:9. A connection between Isaiah 40:9 and 52:7-10, by contrast, makes great sense.

Thus internal connections—the trajectory— and external connections—allusion to Nahum—work in harmony to great effect. There is no conflict between the two, since the one studies the potential source material that influenced and inspired the writer, the other the way that the text that has been produced develops its rhetorical argument in order to influence the audience. Whilst allusion depends on knowledge of the text alluded to for its effect, the trajectory requires only memory of the earlier chapters of the one text for its effect.

4.6.2 The message of God's kingship

4.6.2.1 The messenger

*How beautiful on the mountains
are the feet of the messenger who announces peace,
the messenger of good news who announces salvation,
who says to Zion, 'Your God has become king' (verse 7).*

Though the three uses of *מבשר* (ה) hardly constitute a trajectory, as the discussion of 40:9 in chapter 3 noted, the idea that the similarity of images makes a connection between the verses hardly needs defending.¹⁰³ The identity of the *מבשר* has been varyingly understood as Zion-Jerusalem,¹⁰⁴ the prophet,¹⁰⁵ or (more commonly) as vividly romantic imagery that does not need 'symbolic decoding'.¹⁰⁶ The emphasis comes instead on the message that is being delivered: that it is one of *שלום* and *טוב*, and *ישועה* because *מלך אלהים*.

The first two terms, *שלום* and *טוב*, do not feature prominently in Deutero-Isaiah. Rather than speculate on the reasons for that, the importance of *ישועה* can be reiterated. The way that the hymns gradually bring together *גאל*, *נהם* and *שע* has already been discussed, also in chapter 3. As Deutero-Isaiah progresses, *שע* takes on an increasingly important role. This, the first of its two uses in this final pericope, forms the climax of this group that characterises the declaration of the messenger and the significance of the message, that God is king.

¹⁰³ Westermann (250), Stuhlmüller (1970: 74 note 244b), Whybray (167), Motyer (419), Kratz (1994: 406), Williamson (1998: 180-81).

¹⁰⁴ Westermann (250, 43) and Childs (301), though this seems very hard to sustain in the light of the phrase *לציון*, *אמר*, 'says to Zion...'.
¹⁰⁵ Fischer (1974: 129).

¹⁰⁶ McKenzie (127-28), Whybray (167), Miscal (123), Motyer (419), Hanson (148-49) and Brueggemann (138).

The naming of Zion is another connection with the prologue. The significance of the names צִיּוֹן and יְרוּשָׁלַם as section markers and as being of central importance for both the prologue and chapters 51-52 was discussed in chapter 3. The fact that both appear twice in this pericope indicates their importance,

Uncertainty over the translation of the phrase מֶלֶךְ אֱלֹהֶיךָ has led to the proposals 'Your God reigns', 'Your God is king' or 'Your God has become king', though the differences are only rarely commented on. Kraus (1986: 87-88) investigates the phrase in detail, especially evaluating the effect generated by a reversal of the words in the phrase יְהוָה מֶלֶךְ, found in Psalms 93:1, 96:10, 97:1 and 99:1. By comparison to texts from the historical books such as מֶלֶךְ אֲדֹנִיָּהוּ—'Adonijah has become king' (1 Kings 1:11)—his solution is clear.¹⁰⁷

Since the shout מֶלֶךְ אֲבִשָׁלוֹם ("Absalom reigns," 2 Sam. 15:10) ... is directly connected with the act of enthronement or the ascension to the throne which has just taken place (c.f. also 2 Kings 9:13), there seems to be good reason to translate the two-word sentence which begins with מֶלֶךְ as "... has (now) become king." On the other hand the reverse order of words depicts a circumstance in which the king in question now finds himself, "He *is* king." When the subject precedes the verb this indicates a circumstance in which the verb מֶלֶךְ functions to mean "to be king".

The impact for Isaiah 52:7 then is to prefer the translation 'Your God has become king'. In accepting this, it should be borne in mind that the declaration מֶלֶךְ אֱלֹהֶיךָ cannot mean that God has *only* just become king. He has been king all along, but the awareness of that has not been a sufficient part of the Israelite consciousness. In addition to this, there is also the sense that Yahweh has been a king in exile, just as much as Jehoiachin (2 Kings 24: 15, 25:27-30); but an absent king is not exactly one exercising that rule. The strength of the declaration מֶלֶךְ אֱלֹהֶיךָ may lie more in the affirmation that an active rule has been re-established. This reading thereby combines the fientive and stative senses of the verb.¹⁰⁸ And that is to reckon without the implicit statement that it is not any Babylonian god that is king, but the covenant God of the Israelites, the covenant relationship being alluded to through the use of the suffixed form of אֱלֹהִים.

This is the message for Zion, the message of good news and peace. It is not the first declaration of Yahweh's kingship in Deutero-Isaiah, however, for as part of the statements of self-predication there have already been three occasions when the title מֶלֶךְ is used: in 41:21, 43:15 and 44:6. Suddenly the statement here in 52:7 does not seem so unique after all. Thus, there does not appear to be any hint of a trajectory in the idea of Yahweh as king, but a powerful culminating statement that undergirds everything else.

Though they are not here more closely connected, the combination of paired suffixed forms of אֱלֹהִים and עַם in close proximity was discussed in chapter 3. What can be seen in this pericope,

¹⁰⁷ Kraus (1986: 87), his emphasis.

¹⁰⁸ Goldingay (ICC).

though, is the way that the names *צִיּוֹן* and *יְרוּשָׁלַם* function as synonyms with *עַמּוֹ*, most obviously in the direct parallelism in verse 9b. There was never really any real doubt that the names were being used of the people, in exile or otherwise, but with this constant intertwining of the two the inseparable relationship between God and his people is symbolically declared to the audience. And the emphasis is put on God by the placing of *אֱלֹהֵיךָ* and *אֱלֹהֵינוּ* at the end of verses 7 and 10.

4.6.2.2 The joyful response

*Listen! Your watchmen lift up their voices,
together they sing joyfully;
for with their own eyes they see
the return of Yahweh to Zion (verse 8).*

The imagery of running messengers is implicitly continued through the mention of *צִפִּיךָ*, the people who will have been first to spot the arrival. Its threefold use in 2 Samuel 18:24-26 reinforces the connection already noted. Now, they proclaim the message to the people in the city. The characteristic vocabulary that makes this pericope one of the eschatological hymns comes in verses 8-9. The second part of chapter 3 demonstrated that not only is this section the climax point of that trajectory, but that the trajectory is also present in 51:3 and 11.

The use of *קוֹל* is highly reminiscent of the prologue, especially the way it opens the sub-units in verses 3 and 6. The standard translation for it at the opening of 52:8—listen!—implies a bigger distinction between these uses than is the case, though, for all examples are of nouns. A more striking contrast is made, though, by the different verbs used to describe shouting: *רָם* in 40:9 and *נָשַׁח* in 52:8. Though *נָשַׁח* is to be found in the prologue, in verses 4 and 11, it does not describe a loud vocal proclamation. And though it will appear in 52:13, it also will not be with this sense. These differences in no way undermine the connection with the prologue, but illustrate the richness of the poetic vocabulary. Had there been greater similarity then scholarly schemes that link the two would be even more securely based than is already the case. At the same time, the differences might also point to the fact that it is not the watchmen who have the message to proclaim, but who initiate the joyous response to that message.

The idea of journeys and arrivals is extended to state that Yahweh will return to Zion. This further recalls verses 3-5 of the prologue, with the creation of the roadway for Yahweh to travel. There is no denying that there are significant differences between the two sub-units. As discussed previously, 40:3-5 does not actually mention a journey, only the building of a route. The journey itself, it seems, was still to be clarified. The closing statement in 40:5—that it will enable Yahweh's glory to be revealed—begs, however, a connection to this unit. The first journey will be Yahweh's return, a return that will be seen by the sentinels, and 'all the ends of the earth will see the salvation of our God'.

It is this sort of shift that is so perfectly captured by Hermisson's observation (1989:290):

Im Blick auf das Buch im ganzen fällt allerdings ein bestimmtes Gefälle auf, beispielsweise vom Aufbruch und Wüstenzug zur Ankunft in Zion (40,1-11/52,7-10) oder vom anfänglichen Imperativ »Tröstet« zu den refrainartig wiederkehrenden Bekenntnissätzen »Jahwe hat getröstet« (40,1/49,13; 51,3; cf. 51,19).

A similar emphasis is used by Kratz (1994: 404f.) discussing the *Auszugsperspektive* in Isaiah 40-48 and the *Ankunftsperpektive* in 49-55, seen in the contrast between 40:1-5 and 40:9-11. To simply repeat what is said in the prologue with no alterations of any sort is to imply that what has passed in between has been of no consequence. To the contrary, as a prophet who wishes to change the attitudes and ideas of the audience, there has been a great deal of discussion and persuasion. So now at the climax of the process, there is a transition of the earlier statements, a transition aptly labelled by Hermisson as a 'Gefälle'.

4.6.2.3 The culmination

*Break forth together into singing,
ruins of Jerusalem;
for Yahweh has comforted his people.
he has redeemed Jerusalem.
Yahweh has bared his holy arm
before the eyes of all the nations;
and all the ends of the earth shall see
the salvation of our God (verse 9-10).*

With verses 9-10 the culmination point of so much that has been dissected, analysed and discussed in previous chapters of this thesis is finally reached. The key verbs *נחם* and *נאל* are brought together to bring the trajectory of comfort in union with that of praise and rejoicing; and to mark the combination, *שׁוֹעֵה* is added. Jerusalem is named twice lest the audience be in any doubt of the recipient of all this good news. And it is all Yahweh's doing. He is the one who returns to Jerusalem, the one who comforts and redeems, the one who will move into action on behalf of the people so that his salvation will be visible 'before the eyes of all the nations and all the ends of the earth'. Yahweh 'has bared his holy arm', the use of *זרועו* automatically recalling both 40:10-11 and 51:9, in order to bring his grace.¹⁰⁹

4.6.3 The command to depart

*Depart, depart, go out from there!
Touch no unclean thing.
Go out from its midst, purify yourselves,
you who carry the vessels of Yahweh.
For you shall not go out in a hurry,
and you shall not go out in flight;
for Yahweh will go before you,
and the God of Israel will be your rearguard (verses 11-12).*

¹⁰⁹ Ginsberg (1958: 154).

It would not have been surprising had the text closed with the dramatic statements of 52:7-10. Of course, several of the proposals on diachronic development of Deutero-Isaiah suggest such a probability for a stage in the redaction. Kratz's analysis (1991: 148ff., especially the chart on p152) supposes just that, with Kiesow (1979: 161-62 and the chart on p165) making 52:7-10 the close of the first expansion. Steck (1989a: 79-80) includes 52:11-12 as part of the conclusion of the first edition, with Merendino (1981: 560 and 562) also including them at the end of a first expansion.

However, there are a further two verses before the fourth servant song. Whilst easily dismissed as an addition, these verses function as the call to action being issued by the prophet. The announcement that Yahweh has comforted and redeemed his people, brought his salvation to them, is not made in order to give them some sort of 'warm fuzzy glow', but to invigorate them for action. Thus they have been called to rouse themselves (51:17 and 52:1), and though they metaphorically sat themselves down on the throne (52:2) they are actually called to remain standing and move out of their current location.

Even so, these verses stand apart from the preceding two chapters: it is difficult to identify aspects that securely connect them. It is therefore hardly surprising that some commentators, for example Baltzer (387), mark them as the beginning of a new section in the text. They introduce the new topic of ritual cleanliness—which seems to have far more to do with Trito- than Deutero-Isaiah—and focus intensely on ideas that relate to the exodus traditions and return to the negative attitude to the Gentiles—touch no unclean thing—that contrasts so markedly with even the preceding verses. The doubled imperative at the opening is one of the few distinctive markers that can be identified, but with a verb that is otherwise quite absent from Deutero-Isaiah. The most coherent explanation for these differences appears to be the different nature of the rhetoric: previously it aimed to persuade, now to instruct. The verses are not lacking in connections to the rest of Deutero-Isaiah, as the following paragraphs will describe, but have a different intention from the previous 2 chapters surveyed herein and so have a different style and content. For the reasons outlined at the beginning of this chapter though, they can be connected with the preceding.

The command to depart does not form a trajectory within Deutero-Isaiah, but is used as a separate set of section closing statements that most clearly state a core requirement of the correct response that the audience are to make to the preaching. The time to depart has come (or is so imminent as to make no difference). The call has already been made in 48:20-21 and will be repeated, albeit as description rather than command, in 55:12-13. Watts (217) and Motyer (421) find themselves unusual companions in suggesting that 48:20-22 and 52:11-12 describe separate departures. This seems over-literalistic. As the comment from Hermisson just quoted indicates, there is a transition to be noted in Deutero-Isaiah. Differences in perspective are to be noted, but to enforce a separation between the texts is too atomistic.

This last statement to depart in 55:12-13 is itself of great interest since it uses the topic of joy and rejoicing to describe this departure. The strategic positioning of these statements makes, however, a

different structuring mechanism that complements that generated by the eschatological hymns previously investigated. The fact that this statement is located directly after the primary climactic statement of that series, and that the two are combined in the closing verses of Deutero-Isaiah, confirms the significance of the trajectory idea. As the text progresses, its core topics are linked together in order to emphasise them. The topics of joy and comfort are brought together to a focus in 52:7-10, the topics of joy and departure in 55:11-12. Further investigation would probably indicate the particular significance of 51:11 in this. Though the departure/arrival perspectives of the passages are self-evidently very different, they would seem to link together in the manner of the two sides of a coin.

If the use of יָצָא is unique within Deutero-Isaiah, יָצָא is used in all three locations to refer to the departure from Babylon. It is, of course, an extremely common verb and not necessarily the most distinctive of markers. The triple use in 52:11-12 is noteworthy, though, along with the fact that the qal form of the verb is absent from the rest of Deutero-Isaiah until the pair of examples in 55:11-12. This provides further evidence of the cohesion between these passages.

The ritual impurity defined by טָמֵא has already been mentioned under 52:1. Though the image is not otherwise especially common, its appearance in 6:5 is noteworthy. Thereafter it is next used in 35:8, though much of that chapter is quite possibly dependent on various aspects of Deutero-Isaiah.¹¹⁰ This leaves only the final appearance in 64:5. Once the field of investigation is expanded to incorporate the idea of ritual purity it appears much more commonly, especially in Trito-Isaiah, starting from 56:2, with its concern for Sabbath observance. North suggests (223) that 'the passage is of some importance as showing that the Prophet was not indifferent to the externals of religion (cf. also lii. 1)'.¹¹¹ Yet this only seems to emphasise how different the verses are. Willey (1997: 126- 130) and Seitz (1998: 141 and 145f.) draw attention to the strong verbal similarities to Lamentations 4:15. Miscall's proposal (123) is that they 'anticipate the cultic imagery in 56-66', an idea which clarifies the situation.

As with 48:21, there are overtones of the exodus narratives in these verses. The first call to depart encouraged the audience with the news that they will receive nourishment in the deserts. By contrast, parts of 52:11-12 seem to pit themselves *against* the exodus narratives:¹¹² there will be no undignified scramble to get out in the limited opportunity afforded them. A strong link is made through the term יִצְאוּ, also to be found in Exodus 12:11—the only other biblical use is in Deuteronomy 16:3, which itself recalls the Exodus departure—only this time the departure will *not* be יִצְאוּ. More than this, these verses go beyond the exodus traditions: God's protection of the people will be more comprehensive in being located *both* before and behind them, though the connection with Exodus 14:9 would bear consideration`.

¹¹⁰ Williamson (1994: 211-15).

¹¹¹ Similar comments come from Westermann (253).

¹¹² Fishbane (1985: 364).

4.6.4 Summary

To summarize, the brevity of the description and analysis of these closing verses, especially 7-10, belies their importance for the rhetoric and structure of Deutero-Isaiah. The interpretation of Deutero-Isaiah as a series of trajectories based on topics and ideas means that most of the discussion was positioned at the point where the trajectories *started*, leaving little to be said when the end point was reached. To describe them at length is therefore only to repeat what has already been presented. It is here, though, that the conclusion and grand climax of the preceding rhetoric is located.

Chapter 5

Conclusion

5.1 Summary

5.1.1 The Enabling Conventions of Large-Scale Structures

The concern of this thesis has been the way in which large-scale structures are articulated in Ancient texts. The focus on just Isaiah 51 and 52 in the previous chapter may, however, have distracted attention from that purpose. It potentially gave the impression that *small-scale* structures—the usual interest of scholars investigating structure—are the primary concern. To the contrary, the interest has always been with large-scale structures. The focus on just two chapters of Isaiah was done solely to demonstrate the way that small- and large-scale structures interact. The investigation of the prologue and eschatological hymns undertaken in the previous chapter had suggested that particular attention should be paid to Isaiah 52:7-10 in order to gain an appreciation of the large-scale structure. To that end, a significant portion of the text preceding that pericope was also analysed. In bringing this thesis to a conclusion, there needs to be a summary of the way that each chapter has contributed to this primary concern with the ‘enabling conventions’ of large-scale structures, to return to the vocabulary introduced by Rogerson in the quote at the opening of the thesis.

The evaluation of the variety of structuring proposals surveyed in chapter 1 readily indicated that an alternative approach to large-scale structuring was needed. Of particular concern, though, was that the method developed should not conflict with the investigation of small-scale structure, in particular those resulting from Form Criticism. Whilst there may still be areas of continued debate among scholars concerning the value of chiasmic studies, there is little basis for challenging the validity of the results obtained from Form Criticism. The criticism that was voiced, however, is that scholarship has been wrong in attempting to identify large-scale structure simply by extrapolating from small-scale ones.

Using the repetitious nature of the text of Deutero-Isaiah as a starting point, the idea of a rhetorical trajectory was developed. A coherent package of proposals for a methodology was developed, taking note of a variety of concerns and objections scholars have raised over the methods and assumptions of others who have been interested in large-scale connections in Ancient texts. These were presented in chapter 3. The method looks for the way that topics are developed as the text is read sequentially. Not all of that progression is linear, since many trajectories incorporate reversals and contrasting perceptions on the one topic, but the method readily integrates these through its interest in the way that a rhetorical effect is generated by these shifts. Whilst some scholars have

sought to separate out those verses that talk about a topic in divergent or opposing ways, the trajectory allows for their re-integration and juxtaposition in such a way as to permit their fruitful evaluation. The trajectory need not be symmetrical, let alone hyperbolic, but the image indicates a predominant interest in the final stages of the structure. Even so, this is not a rigid insistence on endings, but only a guiding rule. This notion that rhetorical focus may come at any point in a trajectory stands in sharp contrast to the insistence in chiasmic studies that the key statements are always found in the centre. What also appeared was that in Deutero-Isaiah each complex of topics has an extended portion of text devoted almost exclusively to it, and these panels may come at any point in the rhetoric, though again with a preference for the final stages.

It was entirely appropriate to commence detailed presentation of the way trajectories are formed and have their effect with Isaiah 40:1-11. Regarded by most scholars as an introduction to Deutero-Isaiah, this pericope has long been recognised as essential for a full appreciation of the text. The trajectories that appeared from this investigation displayed a variety of possibilities: the basis for identifying נחם as the dominant trajectory in Deutero-Isaiah; the way that the names ציון and ירושלם support this connection without themselves demonstrating a trajectory; the fact that the topic of sin and suffering is a trajectory within Deutero-Isaiah as well as a key concern for the whole book of Isaiah; a small-scale trajectory appeared from the topic of human fragility and transience, effectively petering out in 41:15-16 only to reappear in chapter 51. Far from being a weakness, this variety demonstrates the flexibility of the tool, whilst also indicating that it can identify those topics that are most significant in the developing rhetoric.

Having noted in chapter 1 the importance of the eschatological hymns for several structural approaches from other scholars, they too were investigated for trajectories. This resulted in the highly significant observations that they not only display clear rhetorical development through the trajectory of the topics of joy and celebration, but also articulate the combination of the key theological roots גאל, נחם and ישע in 52:7-10, the only time these three roots appear together in the whole Hebrew Bible. Beyond their function as section markers, a concept not investigated herein, these hymns display their own development through a trajectory that is clearly focused into chapter 52.

As already noted, chapters 51 and 52 of Isaiah were investigated in order to demonstrate the way in which small- and large-scale structures interrelate. Whilst comment was always made on the way that the imagery and topics in these chapters articulate a variety of trajectories in Deutero-Isaiah, the study did not limit itself to this. The small-scale structure of a pair of three-fold panels with epilogue, Textual Criticism and inter-biblical allusions have been just as much a part of the study as rhetorical trajectories. One thing that has become abundantly clear, therefore, is that there is a rich diversity of imagery in use in these chapters. Even so, there is a coherence that lies throughout these two chapters. That coherence comes from the interweaving of the multitude of images with the one common image, that of comfort and encouragement. As the two chapters progress there is a

development of this topic that can be compared to a snowball rolling downhill and so gathering more snow and momentum in the process. What initially appears as little more than a passing reference to comfort in 51:3 is expanded and reconsidered through a variety of angles and perspectives in the ensuing chapters. Or to change the metaphor, chapters 51 and 52 gather together the 'loose ends' from the previous eleven chapters; the trajectories are tidied up as they are related to the primary topic of comfort.

It has been seen that these two chapters display a range of unique and distinctive relationships to the prologue of Deutero-Isaiah that extend beyond the bounds of that normally presented by commentators: far from 52:7-10 being *only* the original conclusion of the Book of Consolation, a raft of connections indicate that the entire of chapters 51 and 52 function as a series of re-statements of the concerns and topics of 40:1-11. In broad terms, 51:16-23 expands on 40:2 and 6-8, 52:7-10 expands on 40:3-5 and 9-11. Maybe 52:7-10 was indeed the conclusion of the first version of Deutero-Isaiah; the lack of consideration of that question herein means that neither an affirmation nor a denial can be issued at this point. What can be (and is being) said is that the final form of the book provides in chapters 51-52 a series of pericopae that focus attention back onto the concerns of 40:1-11 in a way that reaffirms them. The effect is that statements from the prologue are taken up and amplified through these chapters.

These comments bring attention to the other aspect of this method: that these are *rhetorical* trajectories. The idea that structure should be investigated without reference to the rhetoric of the text has been decisively rejected herein. The fact that the focus of the text is placed by this method on Isaiah 52:7-10 is done as much through awareness of the way that the rhetoric draws attention to this pericope as it is on the structuring effect in chapters 51-52. Given that the two go hand in hand, it would be beneficial to present an appreciation of the rhetoric of Deutero-Isaiah as it appears through the analysis of rhetorical trajectories.

5.1.2 Rhetoric in Deutero-Isaiah

In Isaiah 40-55, the poet-prophet seeks to persuade the audience of the accuracy of his vision and that the audience's attitudes and ideas should be adjusted along the lines he lays out. So he directly challenges their ideas about gods and idols, about power and creative ability, about prophecy itself. The reason for this challenge lies in the prologue: the time of punishment has come to an end, now is the time for comfort. However, what we have in 40:1-11 is a set of statements too powerful, too audacious, for such a dispirited people to accept and believe. If Yahweh was the problem and cause of the situation, why should they put their trust in him? Chapter 40-48 deal with these questions, and lead to the first call for the people to leave their exilic state and mind set.

The rhetoric of Deutero-Isaiah presents the (implied) reader with a tough choice. At one level the audience, personified as Lady Zion, is too dispirited to attempt anything on Yahweh's behalf ever again. Life in exile has been too difficult, the pain is too near the surface, the old confidence has

gone and they are left with a victim mentality. Rejected by Yahweh, what possible reason might there be for them to trust in him again? Yet on another level, there is a demand from Yahweh that they move into new areas of service for him. He needs a servant, a concept conveyed to the people in both individualistic and collective terms, in the anticipation that they will fulfill it on both the individual and the collective level. Both as individuals in their community, and as a nation on the world stage, Yahweh looks to his covenant partner Israel to enter a new phase of activity for him. Just when the people thought they could remain in their new homes and location, leaving Yahweh out of their calculations, a prophet returns with a message of Yahweh's continued love for them. Just when they thought they had got over that, Yahweh is back with a two edged offer indeed: the anger was just for a moment, but he wants you to go back into the arena where they pull out beards and put the piously innocent to death (or as near to it as virtually makes no difference).

In the rhetoric of Isaiah 49-55 we meet the Yahweh who is the difficult covenant partner described at length by Brueggemann (1997). Yet we misrepresent this God if we present only one of the two aspects of his offer at this time. When we focus on the servant figure we see either the depths of the challenge facing Israel in the call to be a servant—and understandably retreat into statements that the impossibility of fulfillment demands an eschatological element of some sort—or we can focus on the figure of Lady Zion and see the continued statements of love, renewed affection, restoration, rebuilding, comfort, redemption and salvation. Whilst Deutero-Isaiah leaves us with the picture of Lady Zion, it is a picture now interlaced with the imagery of the servant. In 54:17, the first use of the plural *servants* indicates that the two come into a sort of fusion that can be described as an alloy: something new from that possible when the two are kept separate, with new properties and abilities. Yet in an alloy the two remain distinguishable, once we look closely enough. On the microscopic level, the two metals in an alloy are simply mixed, not chemically bonded as such. Separation is possible, though it is the new strength and abilities of the *combination* that is of such great interest.

Likewise, it is when Lady Zion takes on the role of servant that this synthesis will be achieved. In the words of chapter 55, the outward-looking mission of Lady Zion is presented in terms utterly reminiscent of the servant (v4-5). Disobedient Israel is called to moral and ethical obedience in sure knowledge of Yahweh's forgiveness (v6-7). But to accept the mission and the forgiveness is to face the warning that Yahweh will achieve what is needed and what he has purposed (v8-11). The people shall indeed 'go out', whether that be the departure from Babylon or a departure in mission. The renewal of the earth described so many times previously will be accomplished in this act of obedience.

Deutero-Isaiah presents the people with a challenge that possibly contains far more awareness of realism than can seem to be the case when we focus only on the promises of restoration. Whilst I would readily accept that Isaiah 56-66 comes as a statement of discouragement and disillusionment in the face of the non-fulfillment of the glory of the promises of restoration found in chapters 40-

55, this analysis indicates that the offer of liberation was liberation into service, not a cushy life.

5.2 Contribution

In this final section of the thesis, the concern is to identify those areas in which a contribution to knowledge has been made. In broad terms, this has been through the proposal of a tool designed specifically for the investigation of large-scale structures, the strengthening of the case for the eschatological hymns as the key structure markers in Deutero-Isaiah, and in the debate over the provenance of Deutero-Isaiah. Strengths and weaknesses of the method will also be presented.

5.2.1 The Rhetorical Trajectory

5.2.1.1 The right tool for the job

The analytical method based on topics and motifs presented in this thesis is a distinctive tool that can uncover large-scale structuring techniques at work in a text such as Deutero-Isaiah. Scholars have typically based their proposals for the structure of a text on the results of Form Criticism, or have attempted to locate chiasms and mirror structures. However, both of these procedures are flawed as a means to investigating large scale structure. When restricted to the purpose for which they were intended, both methods can yield valuable results; but if used to analyse the large scale structure then the results are, at best, unreliable or, at worst, seriously in error.

The flaw at the heart of a method that relies solely on Form Criticism is the lack of any means by which connections between individual Forms might be investigated. Each Form appears so complete in and of itself that it seems barely to need another Form alongside it. Small wonder that these units could be so easily equated with the oral prophetic message, since there seemed little need to say anything further. Thus scholars created a large-scale structure by stringing the Forms together in something akin to a daisy chain. Overall direction was difficult to substantiate, since it was not something that had been part of the initial purpose of the method, and therefore any statements on that subject had little objective basis. The purpose and rhetoric of an individual Form could be readily identified, but there is no basis by which the relative importance of an individual Form could be gauged.

The most significant flaw at the core of a method based on chiasms is the idea that the physical structure points to the rhetorical structure. The assumption that the most important statement lies at the centre is not only unproved, but has already been perceptively discredited by others. And in the repetitious text of Deutero-Isaiah it has been difficult to give any sufficient basis for deciding which statements of a particular topic or idea should be bound together. Thus there have been a variety of conflicting presentations, each having beauty in the eye of the creator, but little for the beholder.

These 'bottom upwards' approaches are therefore not sufficient: they are incapable of reaching the highest level of the structure. Just as it is extremely difficult adequately to explain Christ's divinity when starting from the humanity (and vice versa), so it is not possible to explain large-scale structure from the small-scale. The tools designed with one job in mind are only marginally effective when applied to a different task. So if the large-scale structure is to be identified, it must be specifically studied. It would be surprising if the large-scale conflicted in any way with the small-scale, but the extrapolation method has not been sufficient.

5.2.1.2 An alternative tool

This analytical method—The rhetorical trajectory, based on topics and motifs—is specifically designed to investigate the large-scale structures and overall rhetoric of a text. By tracing the development of topics, a broad view of the rhetoric has been generated. Whilst not every topic displays progression of thought, those that do establish the movement within the text that gives it overall coherence and makes it an effective piece of communication. These become the definitive topics and ideas, the ones that delineate the core and define the global concern of the text and its rhetorical structure.

Moving beyond the bounds and restrictions of Form Criticism, the method has nevertheless coalesced with it. In effect, a 'top downwards' analysis of the text has been conducted. At the same time, the method avoids the pitfall of other approaches by not attempting to reach down to the small scale structure, accepting that this is not possible when the large-scale has been under consideration. Instead, by accepting the findings of Form Criticism for the small scale, this method meets it on the way down, as it were. As Form Criticism moves upwards from the small scale, so the rhetorical trajectory moves downwards from the large scale, and there is a meeting in the middle. At least there is with *some*, but not all, 'bottom upwards' proposals. This meeting gives increased confidence in the results generated by both methods that do match, and enables significant questions to be drawn over those structures that conflict with the rhetorical trajectories.

The method also enhances previous proposals by emphasising the progression of ideas rather than just connections between sections. In the case of the eschatological hymns, it is easy to identify ways in which any one hymn is related to one or more of the others, and this undoubtedly is an important aspect of the cohesion that results from identifying them as a group. Yet the image of the trajectory awakens awareness of the way that cohesion functions for the benefit of an overall impetus to the text. Furthermore, it provides a basis for confidence in the results of a decision about the relative importance of any one hymn over another.

5.2.1.3 Summary

This thesis contributes an awareness of the limitations of the conventional approaches to large-scale structures. Large scale structure is defined not by the progressive concerns of individual units but by

the development of topics and ideas. If large scale structure is to be identified it must be the primary target of the method chosen, not a secondary result.

5.2.2 Isaiah 51-52 Within Deutero-Isaiah

5.2.2.1 Further evidence for the significance of 52:7-10

The study developed through the previous two chapters of the thesis has demonstrated that Isaiah 52:7-10(12) marks a climax within Deutero-Isaiah in two different ways. Firstly, it is the climactic point on which chapters 51 and 52 focus; secondly, it is the high point in the whole of Deutero-Isaiah, articulated through the complex of Zion and the developing structure of the eschatological hymns.

Originality is claimed here for the detailed study of chapters 51-52, which has revealed the even greater importance of various terms and ideas to the rhetorical development than has previously been recognised. To the awareness that the eschatological hymns have a structure-delineating function has been added their interlinking with the verb roots **נחל**, **גאל** and **ישע** that comes to a focus in 52:9-10. The study of the use of matching suffixed forms of **אלהים** and **עם** indicated that they have a distinctive use in the prologue and chapters 51-52. The concentration of uses of **ירושלם** and **ציון** within chapters 51-52, rather than 49-55, requires a refinement of comments typically made on this point. Finally, 51:17-52:12 reworks the prologue, expanding the imagery and restating it. None of these points have been previously noted.

The exegesis of Isaiah 51-52 readily demonstrated the cohesion that these chapters have as a self-contained unit. The double three-fold imperatival structure contains text that is frequently self-referential. In addition, though, there are many references to the preceding chapters of Deutero-Isaiah. The overall effect is that the magnificent opening of 40:1-11 is now restated in an expanded form. The direct address to Zion in 51:17-52:10 reworks the topics of Jerusalem's past double punishment, the need for comfort, the journey image (now an actual arrival and not just a highway to be built), Yahweh's arrival, the messenger and Yahweh's glory being revealed before the world. And just before this, the topic of human transience has been seen in 51:6-7 and 12-15. Through the incorporation of other topics, especially the reversal of Jerusalem and Babylon's fate, the grand climax is created. The feeling that the prologue was almost too audacious to be believed has been replaced by confidence because of the extensive discussion that has taken place between 40:12 and 50:11. The case for confidence in Yahweh has been convincingly presented and what remains is for the audience to accept it and respond to it.

It was noted that the classic connection made between the prologue and chapters 49-55 based on the names **ירושלם** and **ציון** needs modification. In fact, much of the evidence surveyed in the last two chapters has demonstrated that two of the standard claims for large-scale connections in Deutero-Isaiah need to be revised: first, that there is a particular connection between the prologue and chapters 49-55; second, that there is a distinctive connection between the prologue and 52:7-

10. To the contrary, virtually all of the evidence demonstrates a connection between the prologue and chapters 51-52 and not the whole of 49-55. Furthermore, to claim the distinctive connection between the prologue and 52:7-10 is to overlook the connections that are spread throughout chapters 51-52 and which prepare (especially through 51:17-52:3) for the grand conclusion in verses 7-10.

These refinements are the basis on which the greater emphasis on the rhetoric of chapters 51-52 should be based.

5.2.2.2 Summary

This thesis contributes a refinement of the conventional assumptions about structure in Deutero-Isaiah. It demonstrates that chapters 51-52 are of core importance within 49-55, have a pivotal relationship to the prologue and form a guided structure that leads to the grand climax of Deutero-Isaiah contained in 52:7-10. Greater attention needs to be placed on the rhetorical argument they contain.

5.2.3 Deutero-Isaiah Within the Whole Book of Isaiah

5.2.3.1 An independent text

Chapter 2 of the thesis laid out a variety of background questions about Isaiah 40-55 that are the concern of scholars. Whilst it would be absurd to claim an impact into each of those areas, there does appear to be one area that is particularly affected by the results from this thesis: the suggestion that Deutero-Isaiah was once a self-standing text, independent of Isaiah 1-39.

The starting point would be to note that the thesis has concentrated on a group of trajectories that are limited to Isaiah 40-55. This is not because there was an arbitrary choice to limit the research in this way, but because the general research undertaken did not produce any results suggesting that trajectories through the entire book exist, or if they do, they do not function within the scheme identified. Extra work undertaken in preparation for this thesis investigated the vocabulary of Isaiah 40:1-11 and 51:1-52:12 not only within the wider book of Isaiah but within the entire Hebrew Bible. Two clear and specific results appeared from this. Firstly, that allusions and intertextual comparisons to other biblical books were a totally different subject that would demand its own study, and so were not incorporated herein in anything other than passing mention. Secondly, that these trajectories do not extend outside chapters 40-55. Some of the deeper implications of this will be considered later in this chapter, but for the moment, the implication is that Deutero-Isaiah as we have received it was substantially (if not totally) complete prior to being joined to chapters 1-39. These trajectories existed prior to the decision to link chapters 40-55 with 1-39*.

The sole exception to this would be the topic of sin and punishment. As a topic that is of key concern in the opening and close of the whole book of Isaiah, the appearance of this topic in 40:1-2

needs to be evaluated on the largest scale possible. But this only seems to emphasise the point that Deutero-Isaiah is such a self contained portion of Isaiah: far from being enveloped in trajectories that stretch out into the rest of the book, chapters 40-55 present their very distinctive message.

Thus, whilst Williamson would suggest that 1-39* were edited by Deutero-Isaiah with the specific purpose of subsequently expanding them with chapters 40-55, this research suggests that the work was done in the opposite direction: there was a stage at which 40-55 existed independent of 1-39*, and no editorial work on 1-39 had been undertaken on them in the light of the contents of 40-55.

At the same time, this itself also coheres with Sommer's observations that the links to Jeremiah from Deutero-Isaiah are more profuse than the links to Isaiah 1-39*. If written originally as an independent piece of writing then there is no need for the author/original redactor to restrict himself to only one piece of extant writing as a source for allusions, quotations and cross-references. All were equally available. Thus, references are also made to the Psalms, Lamentations, Exodus, Genesis and creation texts. Furthermore, there is no reason for there to be an *a priori* reason for extra references to any one of these texts and traditions above the others.

That there was some re-writing of Isaiah 40-55 when joined to 1-39* is not, of course, precluded by these observations. But the fact that these trajectories exist in portions of the text that are neither introduced in 40:1-11 nor mentioned in 51:1-52:12 suggests that any alterations to 40-55 because of the joining process were very few and far between.

On this basis, I find myself in strong agreement with Sommer's second conclusion (1996: 184-85): the sheer breadth of allusions and connections to other writings precludes the idea that chapters 40-55(66) were designed *from the start* as a continuation of Isaiah 1-39*. This study demonstrates that Isaiah 40-55 functions rhetorically as a remarkably self-contained piece of writing. There are extra depths added to its meaning from an appreciation of the allusions and connections, but little sense in which it depends on other texts, or even Isaiah 1-39 for its meaning. Thus the trajectories studied start and end within chapters 40-55. Even in the literary form that has been handed down to us there is no demand requirement for study of the whole 66 chapters.

Yet, at the same time, this only highlights all the more the allusions to Jeremiah. Why are they so profuse? Without the (potentially outrageous) suggestion that Deutero-Isaiah also had a hand in redacting Jeremiah, these references set up a tension between the prophetic books that Sommer ducks. He is strong on the claim that there is no automatic reason for the combination of Deutero-Isaiah onto First Isaiah, weak on any reasons whatsoever on why it actually did happen. The question is never once raised by him. To the contrary, he announces (1998: 176) that 'there is no evidence that Deutero-Isaiah himself appended his work to that of Isaiah ben Amos' without even a footnote at this point to acknowledge Williamson's proposals, let alone respond to them.

Furthermore, Sommer may still be stretching his evidence too thin to substantiate the detail of the

claims he makes. The fact that Isaiah 40–55 makes multiple allusions to texts other than Isaiah 1–39* is indeed a strong indication *against* the idea that the two halves were prepared in tandem in some way—his first conclusion (1996: 183–84)—but has his evidence completely proved that they were not? In fact, a potential reason why there are more allusions to Jeremiah than to First Isaiah is Deutero-Isaiah's awareness that the finished edition of his work would be located as a supplement to First Isaiah. Thus it can be reasonably claimed that there is no need to allude as frequently to a text that has just been read. If Deutero-Isaiah had been planned only as a self-standing piece of writing, as Sommer implicitly claims, then every single desirable allusion must be present. A case might even be made for the idea that some of the allusions to Isaiah 1–39* originally included in 40–55 were removed once the join was effected.

I am aware that this is rapidly moving into speculation rather than an argument marshaled from evidence found in the text. The key issue here, though, is Sommer's avoidance of the reason for Deutero-Isaiah's canonical positioning. If, in fact, it had always been planned as a continuation of chapters 1–39, then there is no need to continue to allude to all the relevant texts in 1–39*. As was discussed in chapter 3, for an allusion to have its full rhetorical effect the audience must know the source text: what better way to ensure they know the source text than to append your own work onto it? Thus, allusions to Jeremiah have to be more frequent, since it is the key text *absent* from the situation.

If the reason for the connection between Deutero-Isaiah and First Isaiah is to be sought, it will be found in the *theme* of the book. As discussed back in chapter 3, this is primarily to do with the fate of Jerusalem. This study of rhetorical trajectories in Deutero-Isaiah coheres with that, since it identifies 52:7–10 as the key text, a text that is focused completely on the restoration of Jerusalem, its rebuilding and repopulation, and the return of Yahweh. Again and again, the whole book of Isaiah looks to this one key issue. Isaiah ben Amos faced the situation when Jerusalem was faced with the threat of the Assyrians, and found encouragement (and challenge) to the kings who had to face that problem. Deutero-Isaiah found a ready companion for his situation in First Isaiah: Yahweh's continued involvement with Jerusalem,

In accepting that both these scholars—Williamson and Sommer—are right in what they affirm, but wrong in what they deny, this study lends its support to a mediating position. The diachronic development of the text that emerges from this debate is as follows.

The first edition of Deutero-Isaiah was compiled as a self-standing text. It was substantially the text as we have it now, though we cannot discount the possibility that there were even earlier versions of it. I would not propose or support a simplistic notion that successive editions appeared as the author worked on different sets of allusions. In other words, there was never an edition of Deutero-Isaiah that was completely free of allusions to Jeremiah (or Isaiah), to be followed by an edition that did include those allusions. As Sommer demonstrates, the technique is just too all pervasive to tolerate this. At this stage, Isaiah 1–39 has *not* been edited by Deutero-Isaiah. There will still be

allusions to it present in 40–55, but they do not demand in any way that 1–39 has been altered in the slightest. The second stage is that the joining of 40–55 is effected *at the same time* as the editing of 1–39. As Williamson demonstrates (1994 *passim*), there are two types of editorial work performed in 1–39, comprising the relocation of key texts, and the composition of new material (especially to ‘top and tail’ sections of text). Many of these key texts are the very ones to which Deutero-Isaiah alludes. A clear example of this is Isaiah 2:2–4. Williamson argues (1994: 146–54) that the passage was moved to its current position by Deutero-Isaiah, with references throughout chapters 40–55, most notably in 51:3–4. Sommer (1998: 79–80) also acknowledges the connection between 2:2–4 and 51:3–4.

These additions did not set up trajectories in anything like that seen in 40–55 alone. This is a primary piece of evidence in suggesting that 40–55 was initially free-standing rather than conceived from the start as a development of 1–39, *pro Sommer, contra Williamson*. If the trajectories in 40–55 required a consideration of 1–39 for their explanation—and the research indicated that they did not—then a different stance would have to be taken. As it is, there is far more coherence in the model being proposed here.

5.2.3.2 Summary

This thesis contributes evidence for the idea that chapters 40–55 were originally intended as a self standing document which, though it made allusion to Isaiah 1–39*, was not originally planned as a continuation of those chapters. Editorial linking came at a later date, having (at most) a minimal impact on the text of chapters 40–55.

5.3 Implications

5.3.1 Strengths and Weaknesses of the Method

5.3.1.1 Strengths

A particular strength of the method is that it does not create an external concept of the structure and then ask the text to fit itself into it. To the contrary, the emphasis on rhetorical development means that the text can set its own agenda. The trajectories can be overlapping, short or long, or come to a partial conclusion before continuing with further aspects. The only external demand of the trajectory is that there be a sense of development and progression in the complex of topics.

A further strength is seen in the willingness to allow the text to initiate trajectories at its own rate. Whilst those topics presented in the prologue of Deutero-Isaiah are also those that have such a pivotal role in the climax of the book, other topics, such as the idol texts, also display their own trajectory, despite never appearing in either prologue or epilogue. From the point of view of the total effect, however, this trajectory establishes a vital aspect of the address to the people: that they trust (again) in Yahweh.

Another strength is that no *a priori* definition of the location of the most significant text in the curve of the trajectory is made. The core statement could as easily be made at the beginning (as seems to be the case with the complex on Yahweh's character in 40:12-31), in the middle, at the end, or (as seems to often be the case) a little before the end. Thus the statements on the topic of joy and Zion's restoration made in 52:7-10 seem far more significant than those found in 54:1 or 55:12-13. Working from the awareness that a prophetic text is a piece of communication that most commonly seeks to address the audience and change its attitudes, the notion of a trajectory recognises that any location on a trajectory is as valuable as any other for the position of the core ideas and/or statements.

The final strength that deserves to be mentioned is the way that the trajectory works in collaboration with established methodology such as Form Criticism. Rather than reject such well established ideas, the trajectory interacts with, and refines, Form Criticism. At the same time, by not being restricted to Form Critical structures, the method picks up smaller allusions and references to topics that are not recognised by Form Criticism. Thus, the study of the eschatological hymns noted that at several other points in Deutero-Isaiah a passing reference to joy and rejoicing is made at the end of a pericope.

The method will also interact with chiasms, but this is not such an easy relationship. Except for small-scale chiasms (such as those that are barely any larger than a typical Form), the way that a chiasm predefines the rhetoric does not relate well to the much freer approach advocated by the trajectory. Furthermore, a chiasm locks references to a topic within its own structure and cannot allow them to interact with other references. However, these are primarily weaknesses of the *chiasm*, not of the trajectory. In the light of continued dis-satisfaction with chiasms, the trajectory may prove to be the tool that addresses those weaknesses and provides an alternative analytical method.

5.3.1.2 Weaknesses

What would undoubtedly have been a weakness has specifically been addressed at many points within chapter 4. If it were claimed that every single topic and motif in a text must display trajectory-like development then the method would be either crippled or stretched beyond use. No such claim is being made. To the contrary, it is claimed that only *some* topics will display trajectory development and that these will be the controlling topics. Other topics will not show any noticeable change in their orientation of contribution; far from invalidating the method, these topics provide the supporting evidence for the topics discussed in the trajectories. Thus the topic of the *מבשר (ח)* cannot be said to constitute a trajectory, yet it interacts with the overall trajectory linking the prologue and 52:7-10 in a way that underlines the trajectory. It adds 'weight' to the initiation and the climactic points.

It is also recognised that some topics are just so huge and far-reaching that they are not coercible

into a trajectory. The use of צדקה/צדק and משפט within Isaiah is a case in point. Studied so intensively when investigating 51:4-8, the main point was to establish that they are being used within the sphere of salvation language, which therefore makes an important link to the developing trajectory that will bring שׁע' together with נחם and גאל in 52:7-10. צדקה/צדק and משפט themselves, however, work on a much larger scale. This is itself an indication that we need to look elsewhere to see how the text is developing its rhetorical argument. An investigation of a possible trajectory needs to be undertaken, but a strength of the method is its willingness to allow a topic to exist outside the trajectories, either by being too infrequently used, or by being too ubiquitous.

This willingness to recognise that some topics do not form trajectories has direct impact on the question of the core 'message' of Deutero-Isaiah as presented through chapter 52. The command to depart, verses 11-12, is part of a non-trajectory; it does *not* seem to be the most important aspect of the communication. Either side of it are pericopae that *do* show trajectorial development, and which therefore have a much stronger case to be the core message of Deutero-Isaiah.

Something else that would have been highly detrimental to the method would be the insistence that every single word, colon and verse must be allocated into the 'correct' complex. Whilst Deutero-Isaiah can be presented as a text which *in the main* restricts itself to a limited palette of ideas and images, there is not the implication thereby that it is somehow barred from using a totally different idea, concept or image should it enhance the message of the prophecy. Thus, the method is not weakened for the discovery of a verse or even pericope that appears to be without parallel in the rest of the text. Since the primary aim of the method is to encourage the investigation of interactions and overall developments within a text, the presence of an otherwise unique idea at one point is one of those interactions that can be investigated.

Though not exactly a weakness, one of the biggest challenges to this study of Isaiah 51-52 has been the interpretation of passages that make distinctively different statements about the same topic. For example, the Gentiles and non-Israelite nations are sometimes viewed very positively, other times very negatively, and there does not always seem to be a consistent pattern to it. The notion of a rhetorical trajectory should aid the interpretation since it brings an interpretive tool that seeks to bring such contradictions to bear on one another. They are not simply assimilated as if the problem did not exist, but brought into interaction where the differences are given genuine worth.

These two comments highlight a genuine weakness with the rhetorical trajectory: the implication that the trajectory must make sense to our contemporary Western eyes. Allied with this is the assumption that a trajectory will present a perfectly smooth progression of ideas, developing from one stage to another. Both arise from a transfer of the image of a symmetrical, hyperbolic, trajectory of the projectile to this situation.

Responding to the latter comment, the problem lies more in the inappropriate transfer of part of the metaphor than in any fault in the method. Certainly the image of the trajectory was chosen in order

to convey the ideas of development, of a beginning, middle and end. Yet there seems no basis for insisting that the progression must be linear. Besides the already mentioned possibility that some topics will display no progression at all, there may also be 'flashbacks' or retroversions in the progression of the complex. This seems to occur in 51:17-23, which takes the audience back to the stage they were in *before* the command to comfort was issued in 40:1. Their past punishment is described, and now Yahweh responds to his own imperative to comfort by being the comforter. Rhetorically, the effect strengthens the lead into the final statements of 52:7-10. It also demonstrates that a rhetorical trajectory need not define in advance what the shape will be, let alone insist that it betray any sense of symmetrical balancing.

The notion that the trajectory must make sense to our Western context is also not above challenge. Whilst the specific 'enabling conventions' of ancient literature may still lie hidden—there is no claim herein that the trajectory is *the* structuring device of the ancient world—the trajectory is a tool designed to investigate the rhetorical effect of the text. As the appendix discusses, classical rhetoric as developed and codified in ancient Greece was probably *not* known to the Israelites. But this does not prevent their texts displaying the heart of rhetoric: the desire to influence and affect the ideas and assumptions of the audience. The rhetorical trajectory has helped uncover such large-scale progressions in the text without recourse to limiting assumptions, such as the desire to force the structure of the text to conform to Greek ideals, as seen in Gitay's analysis (1981 and 1991).

Again, though not a weakness as such, the fact that it would prove difficult to provide diagrams of the trajectories is frustrating. The mere visual appearance of a chiasm brings its own satisfaction and confidence (though, as already discussed, that may well be a mis-placed confidence). Undoubtedly a diagram with a smooth quasi-ballistics curve could be produced, and labels added indicating particular texts along the way, but this seems to lead directly into the problem just identified: of giving a false impression of the nature of the trajectory. It would also give the impression that the bits in-between are just 'filler material', not unlike the analysis of a Wagner opera that just delineates the appearances of each *leitmotiv* and implies that nothing of any interest happens in-between. Diagrams have therefore been eschewed in favour of a prose description.

The most significant weakness, however, may be the lack of applicability to other texts.

5.3.2 Application to Other Texts

5.3.2.1 A distinctive, or unique, text style?

The repetitious nature of the text of Deutero-Isaiah was undoubtedly one of the motivating factors that led to the proposal of rhetorical trajectories and complexes of topics. Dis-satisfaction with the chiasmic structures presented by those such as Laato and Lee, and the quasi-chiasms of O'Connell, led to the search for an alternative way of linking passages. This may mean, however, that the method is of limited use for other texts. What has been identified may be something peculiar to

Deutero-Isaiah, and not something common to many ancient texts.

The text of Deutero-Isaiah seems to highly distinctive, if not unique, by comparison to other poetic texts of the Hebrew Bible. Finding the right image to describe it is taxing, but there is something of the collage, the kaleidoscope or the patchwork quilt about it. It is easy to distinguish and separate out sub-texts such as the servant songs, or the idol polemics. Indeed, for a considerable period of time such an approach was taken by scholars, with the underlying assumption that the rest was barely worth consideration. And Mettinger's work on the servant songs (1983) was, of course, pivotal in reintegrating them back into the whole of Deutero-Isaiah, as was Spykerboer's work (1975) on the integral role of the idol polemics.

These attitudes point to the distinctive nature of the text of Deutero-Isaiah: that there are large panels of text that have a very highly focused topic and discuss it at length, but that these topics appear scattered through the rest of the text in fragments of varying lengths. The first characteristic led to the separation of the lengthy items, the second to their reintegration. The complex of topics takes all of these references and integrates them into bundles that develop, interact and conclude within the overall flow of the rhetoric of the text.

But where these features are absent, would it be possible to analyse a text in terms of its rhetorical trajectory?

An initial response to that question is pessimistic about the possibility. It would take further (initial) research simply to establish whether or not Jeremiah, for example, could be fruitfully investigated with this method. Thus it may be possible that this method is of very limited applicability to other texts. The contribution, however, remains an awareness of a structuring convention that applies to at least one text, which may already indicate that a willingness to let the text dictate its own sense of structure may be the most valuable route to be followed in the analysis of other texts. Even if the overall rhetorical thrust of Jeremiah will not be revealed by applying a search for its primary complex of topics, the willingness to consider its rhetorical development in and of itself, and not simply to work from Form critical presuppositions may be more than sufficient.

Even so, the idea of studying Qohelet with this method seems especially attractive and relevant. From its refrain-like *הבלי הבלי* to the Proverbs-like intertwining of its wisdom advice, this book may display more than enough similarity to Deutero-Isaiah to warrant direct application of the method. And that may be sufficient to indicate that the initial pessimism is unfounded.

5.3.2.2 Trajectories in the whole of Isaiah

A different, but related question, concerns the relationship between these trajectories and the rest of Isaiah. A whole series of questions can be posed. Firstly, do these trajectories continue into Trito-Isaiah? Secondly, do these trajectories start earlier, in First Isaiah? Thirdly, do the other two portions of Isaiah display their own set of trajectories, completely unrelated to those in Deutero-Isaiah?

Fourthly, are there other trajectories that begin elsewhere in Isaiah, pass through (or ignore) Deutero-Isaiah and terminate elsewhere?

All of these would be fruitful areas to consider. During the research for this thesis, some attention was paid to the first two, as has already been mentioned in this chapter. *In the main* it drew negative answers for both, which is not especially surprising given the long-standing awareness that Deutero-Isaiah speaks to a very distinctive situation. Even so, this is not to deny the connections that can readily be identified. 57:14 and 62:10, for example, call on the people to build up a way and recalls many aspects of the journey complex identified for chapters 40–55. The idea that Deutero-Isaiah the prophet edited parts of Isaiah 1–33* to create his own edition is not unrelated to this work. Yet Williamson's work presents something different to the idea of a trajectory even when identifying those sections such as chapter 12 that are closest to the concerns of chapters 40–55. Deutero-Isaiah's edition of 1–33* may well have *angled* those chapters towards his own work, yet his additions do not seem to initiate the trajectories that 40–55 display. This is completely understandable if in fact, as I have suggested, chapters 40–55 were effectively complete before the join was made. If they post-dated the editorial work of 1–39*, then we would expect to see clearer relationship between the trajectories.

This discussion is, of course, different to the idea that there are inter-textual connections between the three parts of Isaiah. That such connections exists has been long established, and the implications (especially for claimed single authorship of Isaiah) pondered at length. The difference between that and the idea of a trajectory is the need in a trajectory to display some sort of developing movement in the progression from one to the other. Quotation and allusion have a different purpose and effect in the book, as discussed at length in chapter 2.

Concerning the third question: the possibility that First and/or Trito-Isaiah display rhetorical trajectories is the same issue as was raised in the previous sub-section. Instinct suggests that Trito-Isaiah will in fact display trajectories. The work of Hanson (1979) and Schramm (1995) suggests a multi-section work in which the same core topics are reworked and re-evaluated. For First Isaiah, however, instinct again suggests that it would need to be considered as several sub-sections. In other words, trajectories may well appear in chapters 1–12, but 13–23 or 28–34 are quite another matter, let alone 1–35.

As objectively unfounded as these observations may well be at present, they already appear to indicate that pessimism about the transferability of the method may be premature, and that once investigated several of the other prophetic books could be usefully investigated.

Consideration of the fourth question—trajectories through the whole of Isaiah—seems to confirm this assertion. Certainly the commonly held opinion that chapters 1 and 66 form a related pair of texts could be investigated with rhetorical trajectories. The relationship between the two major blocks of narrative in 7–9 and 36–39, and the trajectories within Deutero-Isaiah itself, would appear

as candidates as contributors to this structuring. At the same time, though, the method would probably need to take into account the way that a topic may be transformed as it moves through the book. An obvious candidate would be the role of the king in the book. Accurate analysis will probably need to consider how the figure of the servant in 40-55 is related to the (human) king in 1-39; or the whole inter-relation of messianic ideas in the book, including the 'Anointed Conqueror'.¹ Such investigations are long established, though, and indicate that a positive result would appear.

In summary, there appear to be several areas of investigation in the rest of Isaiah that could prove fruitful.

5.3.2.3 Lady Zion, Servant of Yahweh

Accepting the idea that 50:10-11 forms an epilogue to the third servant song, this thesis has studied the piece of text that is located between the third and the fourth servant songs.² This was not done intentionally. Indeed, the portion for study was initially identified by working from the similarities between the prologue and 51:17-23. This location, with the fourth servant song directly after the grand climax of Deutero-Isaiah, is something with significant implications, some of which have already been alluded to in the earlier section on rhetoric in Deutero-Isaiah. Those implications have possibly been overlooked by the continued study of the song separate from its context directly after 52:7-10(12). Replaced within that context, and considered in terms of trajectory and development, an interesting picture emerges.

The person addressed from 51:17 onwards is Zion. Addressed directly in the opening verses, she remains the focus of discussion even through 52:3-6, and, though referred to in the third person in verses 7-10, is still the main centre through to the end of verse 12. Then in verse 13 comes the word *עַבְדֵּךְ* and the assumption that the focus has changed. However, *עַבְדֵּךְ* is a word that has been used in 41:8 of God's own people, so there may have been far less change than might appear to be the case. And even if the servant songs were added into a predominantly complete text of chapters 40-55* the question remains.

In addition there is the double personification of the people in Deutero- (and Trito-) Isaiah: sometimes they are a servant, sometimes they are Lady Zion. And chapter 52 is the passage that brings these two most closely together.

The notion of a trajectory should enable an investigation of the servant songs within their context, not just on the macro level (that they are part of Deutero-Isaiah) but on the micro (the implications that arise from their particular locations). Coupled to this is the juxtaposition of the images of servant and Lady Zion. Both are used to describe the people, and it is the latter that is taken up by

¹ Motyer (13-16 and *passim*).

² I am indebted to Dr Goldingay for pointing out the obvious.

Trito-Isaiah. These two aspects can be fruitfully investigated as a result of this work.

Appendix A

Rhetorical Criticism and the use of Rhetoric Studies in the Old Testament

A.1 Rhetorical Criticism and Beyond

The origins of Rhetorical Criticism lie with James Muilenburg, especially because of his 1956 commentary on Isaiah but inevitably also from the influential 1968 Presidential Address to the Society of Biblical Literature (published 1969). As laid out by him, Rhetorical Criticism is an enhancement of *Formgeschichte*, encouraging the study of poetic techniques to highlight what is individual and unique about any particular piece of writing. Whether or not the finished text consisted of many small units based around characteristic forms that had originally been delivered orally, the literary techniques that had combined them into larger units are also worthy of study. Poetic and rhetorical devices hold these larger units together and indicate the way in which the poem's argument can be traced through the unit.

Recent studies of Deutero-Isaiah that utilise Rhetorical Criticism—particularly those from Clifford (1984), Laato (1992) and Franke (1994)—witness to the continuing value of this method. This is due, at least in part, to the way that the concerns of Rhetorical Criticism have been refocused. If Muilenburg presented it as an adjunct to *Formgeschichte*, those who followed him relocated the method within the umbrella of literary criticism. Dozeman (1992: 714) notes that later writers were not convinced either by Muilenburg's concern with authorial intent, or the implicit diachronic approach of pure *Formgeschichte*. In fairness to Muilenburg, it is important to note that his concern with authorial intent was to recapture the distinctive aspects of a poem in the face of the primary (or even exclusive) concern in *Formgeschichte* with the elements of a poem that demonstrated adherence to the form. That granted, a concern for the text in and of itself was inserted by later writers in place of authorial intent, and a synchronic reading of the unaltered text preferred.¹

However, several writers express discontent with Muilenburg's concentration on stylistics to the detriment of a study of the overall rhetorical development of a large-scale text.² Rhetorical Criticism leaves us in the poem, aware of how it functions as a poem in its own right, but not quite so sure why it followed another poem, or how it connects to (sections of) other poems spread throughout the rest of the text, even those that use similar imagery. In order to include this interest within Rhetorical Criticism, it has been proposed that the categories of the textbook techniques of Classical Greek oratory might be applied.

¹ Tribble (1994: 48-52).

² Kennedy (1984: 3), Wuellner (1987: 451-52), Laato (1992: 196 n1) and Gitay (1993: 136). Others are listed by Tribble (1994: 48-49).

A.2 Criticism through Rhetoric

The basic validation of the relevance of Classical Greek oratory to biblical studies has primarily been conducted in New Testament studies.³ It has recently been extended to the Old Testament, and Isaiah particularly, through the work of Yehoshua Gitay. He has utilised formal Graeco-Roman terminology and techniques to study Isaiah 40-48 and 1-12 in two monographs (1981 and 1991 respectively). He describes (1981: 34-41 and 1991: 4-7) the typical five-part structure of a classic speech, using this as the basis to analyse the units he identifies in these two portions of Isaiah.⁴

(1) Introduction (prologue), (2) Statement of facts (*narratio*), in which [the author] outlines the case, (3) Confirmation, in which he seeks to prove (or demonstrate) his case, (4) Refutation, the part of the speech in which the speaker anticipates a potential opposition from his opponents, and (5) Conclusion (epilogue).

He maintains an interest in such things as the rhetorical devices that can also be labeled 'stylistics', but puts more emphasis on the way that style and structure aid the oratory. He also specifically distances himself from Mullenburg (1981:27 and 1993: 136), though he originally used the term Rhetorical Criticism to describe his own work (1981: 27). More recently (1993: 136) he has labeled this technique 'rhetorical analysis'.

There remain, however, major methodological problems with this application. Even within New Testament studies, some have questioned the validity of the application of the rules of textbook rhetoric to the biblical texts; Duane Watson (1995: 220-25) lists a variety of concerns in their application to the Pauline epistles. Yet, whilst he provides sufficient information to demonstrate that the connection is not a far-fetched one in the case of Paul of Tarsus,⁵ similar questions do not appear to have been asked concerning the application of the technique to texts from the Hebrew Bible. Gitay (1981: 35) is well aware that the formal origins of rhetoric and oratory post date both Isaiah of Jerusalem and Deutero-Isaiah—'according to the tradition preserved in many ancient writers, the art of rhetoric...was invented in the fifth century BCE'—yet still claims (1981: 62) that whilst 'Deutero-Isaiah was not a student of classical rhetoric, its rules can be utilised in understanding his work'. Unfortunately, he never explains how that might be legitimated. The nearest seems to be his emphasis (1980, *passim* and 1981: 26-27) that Deutero-Isaiah was intended as a text for oral delivery, and since rhetoric is the technique to analyse oratory it should be used. Kennedy (1984: 11) takes a similar line:

Though the Jews of the pre-Christian era seem never to have conceptualized rhetoric to any significant degree, the importance of speech among them is everywhere evident in the Old Testament, and undoubtedly they learned its techniques by imitation. In understanding how their rhetoric worked we have little choice but to employ the concepts and terms of the Greeks.

³ Kennedy (1984) remains a major study text for this subject, whilst the Bibliographies in Dozeman (1992), D. F. Watson (1995) and Amador (1999) mention more recent work in the field.

⁴ Gitay (1991: 7). Tribble (1994: 5-9) has a similar analysis.

⁵ See also Kennedy (1984: 8ff.).

This is, however, a counsel of despair and not a legitimation of the use of classical rhetoric.

Kennedy also suggests (1984: 9-10) that for Pauline studies it is not necessary to prove *specific* influence of rhetorical studies on Paul (though some regard even this as highly likely), only that the cultural *milieu* of the age would have been sufficient. However, it seems too much to suggest that the same is sufficient for eighth or sixth century BC Israel or Babylon. Greek concepts and ideas may not have been totally absent from those cultures and contexts, but neither was it sufficiently influential for us to be confident on the question of even general influence, let alone specific influence.

Dozeman (1992: 715) specifically questions the validity of applying classical rhetoric to Old Testament texts, for it produces a mis-match of contexts. Muraoka (1996: iix) echoes this concern by noting that whilst the texts evidently display characteristics that imply rhetorical shaping, in the absence of a text book from the period on techniques of rhetoric we can only work by extrapolating from the texts. And with this concern I concur.

A.3 Reader-response Rhetoric

This is not to say that there is no place for some sort of use of rhetoric to study the texts of the Hebrew Bible. Even if it is inconsistent to apply Greek Rhetoric there is still the need to identify ways in which large scale connections might be located and investigated.

Laato (1992: 196-99) takes a more cautious line to that of Gitay and provides a model that appears far less problematic. He eschews the use of formal terminology for the structure of a discourse from classical oratory, turning instead to the general discussion and terminology from Kennedy (1984: 33-38), with the adaptations presented by Thurén (1990: 68-78). This provides him with a way of investigating Deutero-Isaiah as a piece of effective writing that shows rhetorical shaping whilst eliminating the cross-cultural anachronism. He defines this use of rhetoric as follows (196):

rhetorical criticism is a methodology which is implemented in order to analyse a *discourse*...between *an implied author* and *implied readers*. ...[it] attempts to understand the nature of the rhetorical situation that is mirrored in the discourse and by means of which [the implied author] seeks to achieve his goal, i.e. to effect a response in [the implied reader].

The use of terms such as 'implied author' and 'implied reader' indicate how this version of rhetorical criticism has benefited from aspects of modern reader response theory. Instead of the focus being placed on the author and his use of oratorical skills, this enhancement looks at the way in which the author seeks to affect the audience, to alter their perceptions and evoke a response in them.

Appendix B

Connections and Similarities to other Studies

The first two chapters of the thesis needed to report the results of literature surveys. Rather than present a third such survey in chapter 3, no matter how brief, it has been placed here. The survey in chapter 1 identified studies on the structure of Deutero-Isaiah, that in chapter 2 studies on Isaiah 51-52; the concern here is with the similarities between the method and other analyses presented elsewhere. There are at least two pieces that provide a similar analysis: one from StuhlmueLLer (1980), the other from Clifford in his commentary (1984). There is also a large degree of similarity with the headings often chosen by commentators to describe the 'theology' of Deutero-Isaiah—North (12-22), for example, discusses 'Yahweh the Creator of the World, Yahweh the Only God, the New Salvation, the Restoration of Zion, the Suffering Servant'—though the main significance of this is an indication that the topics being presented in this thesis are hardly minor aspects of Deutero-Isaiah. Consideration will therefore be restricted to the two specialist items.

B.1 StuhlmueLLer and themes in Deutero-Isaiah

In StuhlmueLLer's study (1980) of some literature on Deutero-Isaiah from the 1970s, he provides a chart indicating the major topics and sub-topics gathered into five groups: Yahweh, Israel, Zion-Jerusalem, the Nations and the Servant. He indicates (5) that vocabulary played a major role in this analysis, a consequence of that being that he makes no claims to have exhaustively located every reference that might relate to a particular topic.

His study brings out many aspects of Deutero-Isaiah's literary style and content in a method that bears many similarities to my own notion of a rhetorical trajectory. He notes that several of the subjects are (primarily) restricted to one of the two halves of Deutero-Isaiah, and so considers them separately. His observation (28) of 'implicit intuitions' is taken as a guide for 'future developments' that the text will adopt. In general, my only quibbles, and they are minor, lie with the division into the groups called Israel, Zion-Jerusalem, and the Nations, for while I can readily accept that this is primarily a listing of vocabulary occurrences I suggest that further analysis demands that they be encouraged to interact with one another.

B.2 Polarities: Clifford

Another significant point of comparison can be made with the idea of 'polarities' presented by Clifford, which he defines (38) as follows:

Second Isaiah in all his speeches makes persistent use of five contrasted concepts which both shape and advance the thought and are themselves his major points. The contrasts, or polarities, are: the first and last things, Babylon and Zion, Israel and the nations, Yahweh and the gods (or their images), the servant and Israel.

Clifford further explains this idea (41-43) by recourse to the standard idea of Hebrew poetic parallelism, here used to produce contrasting and even opposing images that the text can utilise. And alongside this is the 'leading idea' of creation, which has already been commented on.

Quite obviously, there is significant overlap and agreement on this way of envisaging the message of Deutero-Isaiah: the use of large thematic groups, and the labels Yahweh, Babylon/Zion and the servant are common to our analyses. However, a concern over this presentation might be that it set up a focus on *dichotomies* to the detriment of other relationships between the ideas and images. For instance, there seems to be much more than just a contrast/polarity between Yahweh and the gods/idols in the text of Deutero-Isaiah. It also seems that a separation between Israel and Zion (and Israel and the servant) may be a false presentation of the text's utilisation of these.

B.3 Summary

The desire to bring order to the apparent chaos of writing that is Deutero-Isaiah is readily illustrated by these two studies, as is the value of a search for motifs, images and ideas that have a uniting function within the text. The reasons for, and validity of, the slight differences that have been identified will become clearer as we progress further with this technique. The most important difference lies, however, in the need for a regulated method by which results can be lifted above the basis of subjectivity.

What I believe has been added to these perceptive analyses is an awareness of the way that the complex of topics has an overall rhetorical shaping. The importance of maintaining an awareness of the distinctiveness of a passage, especially when expressed as contrasts and oppositions, was stressed in chapter three; this incorporates Clifford's presentation of a polarity, where oppositions are specifically set up. At the same time, there is a coherence in the presentation of each topic and subject matter that Stuhlmüller has highlighted and which finds a significant role in the presentation of the rhetorical trajectory.

Appendix C

Tables

In order not to be unduly distracting, several of the larger tables that provide some of the evidence on which conclusions have been based have been extracted from the main discussion and relocated here.

C.1 Table of The Four Complexes

In section 3.2.2, there is a discussion of the four complexes of topics. In table C.1, the results of this analysis of Deutero-Isaiah to form these four complexes is presented.

	Yahweh	Zion & Babylon	Journey	Servant
40:1-11	8, 10-11	1-2, 6-7, 9	3-5	
40:12-20	12-17, 18-20			
40:21-31	21-31			
41:1-7	4, 7	1-3, 5-6		
41:8-20	11-16, 20	8, 10	9a, 17-19	8a, 9b
41:21-29	21-24, 26-28, 29	25		
42:1-9	8-9			1-7
42:10-17	13, 14, 17	10-12	15-16	
42:18-25	23-25	20-22		18-19
43:1-7	1, 3-4		2, 5-7	
43:8-13	9b, 10-12, 13		8-9a	
43:14-21	14a, 15, 18-19a	14b, 21	16-17, 19b-20	
43:22-28	22-28			
44:1-8	1-2, 5-8		3-4	
44:9-20	9-20			
44:21-28	21-22, 24-25	23	26-28	
45:1-13	4-13	1-3, 13	(2)	(4)
45:14-21	14-21		14b-c	
45:22-25	22-25			
46:1-7	1-7			
46:8-13	8-10, 12-13	11		
47		1-15		
48:1-11	1-11			
48:12-22	12-19		20-21	
49:1-7				1-7
49:8-13		13	8-12	
49:14-23	14-16		17-23	
49:24-50:3	24-26, 50:1-3		50:2	
50:4-11				4-9, 10-11
51:1-8	4-8	1-3b	3a	
51:9-16	9, 12-16		10-11	
51:17-23		17-23		
52:1-6		1-2, 3-6		
52:7-12			7-12	
53:13-53:12				52:13-53:12
54	5, 7-10, 16-17	1-2, 4, 6	3, 11-12-15	
55			11-13	

The difficulty in fitting the bulk of chapter 55 into the analysis readily indicates its distinctive nature. Even so, it appears to function as an epilogue to 40-54 rather than a separate introduction to 56-66.

[illegible]

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